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WESTERN RECORDER.

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COMMUNICATION.

For the Western Recorder.

REPORT
OF THE ONEIDA BIBLE SOCIETY.
JUNE 17, 1833.

Every voluntary association for benevolent purposes, depends for its existence on the confidence of the christian community. Each contributor feels himself bound to see that his benefactions are judiciously and faithfully applied. It is this enlightened supervision which constitutes the safeguard of a system, which, under other circumstances, would be liable to perversion and abuse. Holding these views of their responsibility to God and to their fellow men, the Directors of the Oneida Bible Society would submit the following report of their doings.

For the two last years, no public anniversary has been held. It will be necessary, therefore, that we recapitulate briefly the operations of the Board since 1830. It was in that year that the Parent Society formed the noble purpose of supplying with a copy of the scriptures every family in our land willing to receive it. They looked first to God, and then to their auxiliaries, for the ability to redeem the solemn pledge.

The Oneida Bible Society was among the oldest institutions of the kind that had been formed in our country. For more than twenty years it had been laboring to meet and satisfy the growing necessities of the destitute. To a resolution, therefore, in such exact coincidence with its original design, it might be expected to give a most cordial response. It did so. Four thousand dollars were immediately pledged to aid in consummating this object. That pledge has been fully redeemed. The sum of something more than $4000 was paid to the Parent Society, before the expiration of the time originally designated.

In the year 1830, Rev. Mr. Davis, an agent of the American Bible Society, visited several of our towns, and collected for the purposes of the general supply the sum of $2023.90. In 1831, he again visited a few of the towns, and collected for the same object $519.67. The salutary effect of his services upon the general interests of the bible cause, the Board take great pleasure in acknowledging.

Mr. N. Cobb was likewise commissioned by the Board, in 1831, to visit one section of the county. By him the sum of $116.27 was added to the treasury.

In order to carry more fully into effect the designs of the Society, the Board have also employed Mr. Daniel Clark, Jr. as their agent. Most of their operations have subsequently been conducted through him. The remainder of their report must consist mainly, therefore, of the detail of his operations.

In 1831, Mr. Clark was first commissioned for the special purpose of securing the residue of the $4000 pledged for the general supply. The following collections were made by him and paid to the Treasurer:—

From Paris,	$131 36	New-Hartford,	139 64
Sangerfield,	81 06	Deerfield,	18 21
Kirkland,	140 27	Trenton,	75 64
Bridgewater,	105 84	Floyd,	3 52
Marshall,	64 21	Remsen,	1 00
Augusta,	133 77	Western,	42 77
Vernon,	118 75	Whitestown,	124 65
Verona,	51 50	Oneida Inst.	100 00
Westmoreland,	131 41		
		Total,	$1473 60

The time employed in this agency was less than four months.

In August, of the same year, Mr. Clark was recalled to the service of the Board. He was now charged with a two-fold duty. To raise funds was one object; to supply the destitute was another. In this difficult and arduous service Mr. Clark has labored with great diligence and success, until the present time. At the meeting of the Board on Friday of last week, Mr. Clark laid before them a very gratifying report of what he had accomplished.

In relation to funds collected, the result is as follows, viz:—

From Marcy,	$2 79	Augusta,	71 56
Floyd,	5 06	Westmoreland,	79 22
Lee,	5 10	Marshall,	89 32
Florence,	10 90	Whitestown,	108 45
Remsen,	12 50	Oneida Institute,	17 43
Vienna,	13 21	Bridgewater,	121 63
Steuben,	15 30	Camden,	159 41
Deerfield,	19 25	New-Hartford,	184 25
Western,	20 04	Vernon,	131 80
Annsville,	28 61	Paris,	185 88
Boonville,	32 68	Rome,	237 87
Verona,	48 99	Kirkland,	249 75
Trenton,	57 78	Utica,	232 03
Sangerfield,	56 73	Rev. A. Littlejohn,	5 00
		Total,	$2203 21

Supply of Destitute Families.

In the performance of this part of his duty, the agent has been assisted for a short time by Mr. Samuel Clark; one or the other of whom has visited every town, and it is believed, every family in this county.—The Board have satisfactory evidence that this service has been performed with very great fidelity. The distributors have gone with their box of bibles and testaments to every town, and explored it systematically; calling at every house; taking an accurate bible census; supplying every family found unfurnished with the scriptures, if willing to be supplied; receiving payment for the same where the recipients were able and willing to make it, and not leaving the town till the work was finished. In this way Mr. Clark has visited from thirty to forty families daily. The whole county we now consider to be resupplied.

Families found destitute of the Scriptures.

Of these the whole number was 1590, viz:—

In Kirkland,	20	Vernon,	55
Bridgwater,	22	Whitestown,	61
Florence,	26	Marshall,	65
Sangerfield,	27	Annsville,	70
Floyd,	33	Rome,	90
New-Hartford,	35	Western,	90
Augusta,	37	Deerfield,	95
Remsen,	41	Lee,	105
Camden,	44	Boonville,	106
Steuben,	49	Verona,	108
Trenton,	54	Utica,	153

In some instances above enumerated, one or more copies of the new testament were found. In some a fragment of the old testament also. But many of them had no portion of the word of God in their dwellings; and some of them, *not a single leaf of any book whatever.*

The whole number of bibles thus distributed has been 1627. Of testaments 411. In all 2038. Received by Mr. Clark in payment for the same, $334.35.

Amount raised within three Years.

From the preceding statement it appears, that the whole receipts since the last report are as follows:—

Collected by Mr. Davis, in 1830,			$2023 90
Do.	Do.	1331,	519 67
		Total,	$2543 57
Collected by Mr. Cobb,			116 27
Do. Mr. Clark, in 1831,		1473 60	
Do.	Do. since then,	2303 21	
Do.	Do. for B. & T. sold,	334 35	
			4011 16
	Whole amount,		$6671 00

Resupply Completed.

The Board have thus the satisfaction of announcing that as perfect a resupply has been effected, as was possible. We suppose that every family in Oneida county destitute of the scriptures have had them offered at their door. If they remain still destitute, at their own threshold lies the sin. The report of Mr. Clark says on this subject, "A few families have refused the bible. But they were mostly Roman Catholics, who assign as a reason for rejecting it, that they are forbidden by their priests to receive our version of the scriptures."

Bible Census.

From the investigations of the agents on this subject we have found the following results:—

	Souls.	Readers.	Communicants.	Bibles.	Testaments.
Deerfield,	2443	1599	413	559	475
Verona,	3791	1811	871	824	898
New-Hartford,	3694	3057	1751	1249	1075
Paris,	2827	2382	587	919	892
Marcy,	1686	1186	246	462	377
Floyd,	1691	1270	367	392	352
Bridgwater,	1416	1131	299	453	398
Marshall,	2091	1575	341	614	511
Augusta,	2894	2344	771	934	921
Sangerfield,	2302	1847	377	683	709
Utica,	9362	7215	1988	3747	2993
Whitestown,	4631	3697	1279	1584	1429
Westmoreland,	2938	1273	737	934	987
Lee,	2252	1882	415	459	407
Annsville,	1500	1066	371	304	311
Vienna,	1909	1356	512	418	361
Camden,	1976	1482	656	581	573
Kirkland,	2863	2370	678	1101	901
Florence,	925	678	277	237	216
Western.	2533	1653	295	357	387
Boonville,	3064	2027	481	625	538
Remsen,	1674	1157	399	585	415
Steuben,	2210	1440	498	734	520
Trenton,	3190	2361	767	1049	713
Vernon,	2055	1510	719	1001	1061
Rome,	4190	2205	1048	1064	1958
Total,	72104	51574	18133	21878	26679

Increasing Interest in the Bible Cause.

Of this we have good evidence in the report of the Agent. Says Mr. Clark, "I have been every where greeted with the utmost cordiality, by the ministers and churches of the baptist, presbyterian, congregationalist, and reformed Dutch churches; but more especially so, within the last six months. I think there is evidently an increasing interest and confidence in the Bible Society, throughout the county. Certainly there is much less opposition than existed two years ago. Donations are generally made with more apparent cheerfulness. I hear much less complaining about the management, fewer excuses, less about misfortunes, difficulties, embarrasments, &c. The interest manifested appears to be more intelligent, consequently less fitful; and we have reason to expect it will be more permanent, because it is excited in view of facts, and not by impassioned appeals."

Illustrative of the increased interest on this subject, Mr. Clark relates the following very interesting particulars:—

"A young man who had nothing except what he earned by his labor, came to me, bringing a donation of eight dollars. He said it was the Lord's, and he had no right to withhold it. He added—"When I gave myself to God, I also gave all I had, and all I ever should have. And now, the Lord is not dependent upon me. If I do not give it, he can easily kill me, and put it into the hands of some one who will give it."

"Another young man," says Mr. Clark, "who is quite poor, came to me saying, "I am anxious to do something to advance the bible cause." Drawing his watch from his pocket, he said, "When I purchased this, I needed it, but now I do not particularly need it; as I have no money, I esteem it a privilege to consecrate it to the bible cause." The watch was sold for twelve dollars, and the money devoted to the use of the Society."

"A young lady, who had nothing but the avails of her own labor to devote to such objects, handed me a billet," says Mr. C. "enclosing one dollar and seventy-five cents, with the following remark:—"I regret that I am not able to do more for so worthy an object as the Bible Society; but so long as I have the use of *one hand*, I shall esteem it a privilege to give my mite."—This young lady had lost one of her ams."

Gratitude for the Gift of the Bible.

The following facts, from the report of Mr. Clark, shows, that in some instances, at least, the scriptures have been thankfully received among the destitute:—

"I was much affected," he says, "in giving a bible to a pious old father and mother, who were living alone in a little log cabin, far from religious meetings and pious neighbors. Their children were gone; they were extremely poor; the old man was blind; their bible almost worn out, and the remnant so fine and obscure, that the old lady could not read it. Their souls were pining for the bread of life. I offered them a bible, asking them if they would receive it as a present from the Bible Society? "Oh yes," said the old lady, as she extended her trembling hand to receive it; "and how can I thank you enough. There is nothing in the world that you could have given me, that would make me so glad. We have been thinking a great while how we wanted a bible, that I could read. But no; we are poor and old, and have nothing to buy one with. I feel as if the Lord has sent you here to give us one. I hope he will reward you, and I believe he will." The old man turned his sightless eyes upon me, from which the grateful tears were starting, and with a patriarch's grace he spoke his blessing on my soul. I left their humble dwelling with a melted heart."

"In another instance," says Mr. Clark, "I was informed of a very poor family, about a mile from the road, and in a place difficult of access. I left my waggon, took a bible under my arm, and started off on foot to find them. I entered the forest, and winding my way along a dark and dismal glen into a deep valley, I at length reached a small clearing, in the midst of which stood a log cabin. I met the woman at the door, with four children, all presenting one of the most squalid exhibitions of poverty that the imagination can conceive. I stood and talked with the woman a few moments, and then inquired how many bibles and testaments they had. "None, sir." What, neither bible nor testament? "No, sir, we have neither." Have you never had a bible in your family? "Never, sir." Will you tell me how long you have kept house?—"*Eighteen years.*" But do you not intend to procure one as soon as you can? "Oh, yes, I have long thought we ought to have a bible, but we have always been so poor;" (and here she began to weep), "and saw so many things that we suffered for, that we have never got a bible. But I was telling my husband the other day, that if I could get where there was one to be bought, if it took the last thing I had, I would lay it out for a bible. But I have no way to get where there are any." Will you accept a bible as a present from the Bible Soceity? said I, taking it from under my coat, where she had not before observed it. Tears instantly started from her eyes, and she wept aloud. "Oh, yes," said she, choking and faltering with her strong emotion—"Oh, yes, with all my heart, and may the Lord bless and reward you." I was indeed blessed and rewarded, and ascended the hill with a light and easy step, thankful to God, that the blessing of her who was ready to perish had come upon me."

Benefits resulting from the Distribution of Bibles.

"At one time," says the report of Mr. Clark, "I called on a Universalist, or rather an infidel, and inquired about his bible. "None of your business," was his crabbed reply. At length, however, by mild treatment, I got the truth from him. He had not a leaf of the bible in his house. I then endeavored to sell him one; but in vain. Then I offered to give him one. But, no; he would not have it. But after considerable labor with him, I finally succeeded in persuading him to admit a bible into his family. I laid it on his bench by his side, and requesting him to read it with prayer, left his house. About three months after this, I was again in the same town, and heard from that man; and I bless God for what I heard. The bible, as I was told, had lain on his bench almost ever since it was left. He would work at his trade awhile; then read awhile in his bible. Thus he continued working and reading alternately, till his hard heart was broken, his rebellion subdued, his infidelity dissipated, and his soul fired with love to his Redeemer. Then, with a heart full of that love which the bible inspires, he begins to tell his neighbors what a glorious Saviour he has found. And when I came into that town, there was an interesting revival burning around him, in which as many as fifteen or twenty were hopefully converted to God."

CONCLUSION.

In concluding their report, the Board would especially bespeak the attention and prayers of the friends of the bible to the grand and benevolent enterprise, now in contemplation, of supplying the whole world with the sacred scriptures, as rapidly as the providence of God shall open the way for so doing. The whole world must have the bible. This is no questionable point. That very bible predicts its final universal spread, with an authority which it friends at least will not feel disposed to controvert. And how is this to be done? Not by its own inherent self-multiplying power; not by the ministry of angels; not by the aid of miracles. It is a sober work, deposited in trust with "the sacramental host of God's elect." For the last four or five hundred years especially, the hand of God has been actively casting up the highway for its final and complete distribution. The art of printing has been invented, improved, & perfected, until the power of the press is now nearly unlimited. The art of navigation, and the spirit of commercial enterprise, have brought together the very ends of the earth; so that now the most distant portions of the world are almost as our next door neighbors.—The various languages of the earth have now, to a great extent, been mastered by English and American missionaries, and translations of this blessed volume made into a great proportion of those languages. And here, just at this point of progress, as if by a mighty miracle, or like the rushing of a mighty wind, the very heathen are led mysteriously to solicit the book of God.—Every leaf that has floated on the gale into the dark and shadowy dwellings of the pagan world, seems to have roused the spirit of enquiry from its long repose.—From the heart of Burmah, and from the Rocky mountains; from the islands of the sea, and from the ends of the earth, a simultaneous cry comes over our land for the volume of the book of life. The munitions of prejudice, which ages of superstition have reared, and which not more than ten years since seemed altogether impenetrable and impervious, are now falling, where as yet the armies of Israel have not began to sound the trumpet before them. And what does all this mean? Infidelity can scarcely ascribe all this to accident. These are the stately goings forth of the God of the bible, These are the heralds that go before his face, proclaiming—"Lo, He cometh: He cometh:" And will not every christian heart respond at this moment to the language of an ancient prophet?—"Lo, this is our God. We have waited for him, and He will save us. This is the Lord: We have waited for Him; *we will be glad, and rejoice in his salvation.*"

From Andrew Fuller's Works.

ON READING THE SCRIPTURES.

I do not wish the following remarks to supersede any other answer which may enter more fully into the subject. All I have to offer will be a few hints from my own experience.

In the first place, I have found it good to appoint *set times* for reading the scriptures; and none have been so profitable as part of the season appropriated to private devotion on rising in the morning. The mind at this time is reinvigorated and unincumbered. To read a part of the scriptures, previous to prayer, I have found to be very useful. It tends to collect the thoughts, to spiritualise the affections, and to furnish us with sentiments wherewith to plead at a throne of grace. And, as reading assists prayer, so prayer assists reading. At these seasons we shall be less liable to fall into idle speculations, and of perverting scripture in support of hypotheses. A spiritual frame of mind, as Mr. Pearce somewhere observes, is as a good light in viewing a painting; it will not a little facilitate the understanding of the scriptures. I do not mean to depreciate the labors of those who have commented on the sacred writings; but we may read expositors, and consult critics, while the "spirit and life" of the word utterly escapes us. A tender, humble, holy frame, is perhaps of more importance to our entering into the mind of the Holy Spirit than all other means united. It is thus that, by "an unction from the Holy One, we know all things."

In reading by myself, I have also felt the advantage of being able to pause and think, as well as pray; and to inquire how far the subject is in any way applicable to my case, and conduct in life.

In the course of a morning's exercise, it may be supposed that some things will appear hard to be understood; and I may feel myself, after all my application, unable to resolve them. Here, then, let me avail myself of commentators and expositors. If I read them *instead* of reading the scriptures, I may indeed derive some knowledge; but my mind will not be stored with the best riches; nor will the word "dwell richly in me, in all wisdom and spiritual understanding." If, on the other hand, I read the scriptures, and exercise my own mind on their meaning, only using the helps with which I am furnished when I particularly need them, such knowledge will avail me more than any other; for having felt and labored at the difficulty myself, what I obtain from others towards the solution of it, becomes more interesting and abiding than if I had read it without any such previous efforts. And as to my own thoughts, though they may not be superior nor equal to those of others, in themselves considered, yet, if they be just, their having been the result of pleasing toil renders them of superior value to me. A small portion obtained by our own labor is sweeter than a large inheritance bequeathed by our predecessors. Knowledge thus obtained will not only be always accumulating, but of special use in times of trial; not like the cumbrous armor which does not fit us, but like the sling and the stone, which, though less brilliant, will be more efficacious.

I may add, it were well for those who can find leisure to *commit to writing* the most interesting thoughts which occur at these seasons. It is thus that they will be fixed in the memory; and the revision of them may serve to rekindle some of the best sensations in our life.

Difference in the Frame of Mind when engaged in Social and Secret Prayer.

I take it for granted that Stephanus means to say, that *at the same time* when it was common for him to find great liberty and zeal in public prayer, it was usual for him to be lifeless, barren, and uncomfortable in private; otherwise there would be no difficulty in the case. That such a state of mind should excite a jealousy of himself is not surprising. Stephanus inquires after its *cause* and *cure*.

As to the former, permit me to ask, Are you not more influenced by the presence of creatures, than by his presence who fills heaven and earth? Is there not a spice of vanity that prompts you to wish to appear to advantage when in company with your fellow men; an emulation that stimulates invention, and which by a kind of intellectual friction, like that of the wheels of a machine, warms your faculties, and works up your powers to an earnestness that is in danger of being mistaken for religious zeal? Such has not unfrequently been the case among professors of religion.

Let me further ask, have you not indulged in some besetting sin, to which God and your conscience only have been witness? Private prayer is the season for such things to come to remembrance, rather than in the exercise of more public duties. Hence it may be that your face shall be covered with shame, and your soul be struck as by the darts of death, when in private; while in your more public exercises, not considering yourself called upon to confess private sins, you may think but little about them. Let me suppose Stephanus to be a young man, and to have offended his father. Should he be admitted into public company with his father, he will not feel so great a difficulty in addressing him there, as if he was introduced into a private apartment, and was obliged to converse with him alone. In the former case, his private feelings, as being unknown to the company, will not be noticed; in the latter, the conversation can turn upon nothing else. I do not presume to determine that this is the case with Stephanus; but this I say, such causes are adequate to such effects, and it becomes Stephanus to inquire if they have no influence in his case.

As to the *cure*, that is certainly a very improper step which he proposes—declining to engage in public prayer. Let him rather betake himself to private prayer, attended with close examination and humiliation before God. This will render public prayer more easy. If Stephanus had offended his father as supposed above, and if, after a little free conversation with him in public company, he should feel dejected and sullen, and should be ready to resolve that he would never enter a company again with his father, because, though he could speak freely to him there, yet he was always reserved when alone; would this be lovely? Let him rather reflect, and ask, is there not a cause? Let him resolve on this wise, I will arise and go to my father in secret, and will say, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." Let him give no rest to his eyes, nor slumber to his eyelids, till all is reconciled. Otherwise, whether he pray in public or desist, his soul will be exposed to the most imminent danger.

From the Christian Intelligencer.

THE DEAF AND DUMB.

The late anniversary of this institution was held at Chatham street chapel, (New-York.) All parts of that capacious edifice were crowded to excess, to witness an exhibition of the deaf and dumb pupils of the New-York Institution. The exercises of the evening were commenced by prayer by the Rev. Dr. Lewis; after which a brief exposition of the objects of the meeting were made by the President, Rev. Dr. Milnor,

Mr. Peet, the principal of the institution, then delivered a pertinent address, in which he adverted to the origin, progress, and present system of communicating ideas to mutes by signs, and alluded to the singular circumstance that the signs made use of as a means of intelligent intercourse between the different Indian tribes of the far west, who spoke different languages, were found by Major Long to be very similar to those employed in the instruction of the deaf and dumb. In addition to these signs, some of which were mechanical and arbitrary, great use was made of the flexibility of the features, especially in expressing the passions and emotions of the mind. Their sight and recollection were more active than those of other persons, and the signs they made were often more expressive than the tones of the voice could be. They seemed to comprehend the meaning of a speaker almost by intuition, and ideas appear to present themselves to their minds, in groupes, with great distinctness. To the mute our language is as a foreign tongue, and the same process has to be gone through in teaching it, as if it were Greek, or French, or German. Hence it is, that, like many other nations, they pursue a different order, in their construction of sentences in the English language, from that which is in use among us. They usually make the noun to precede, instead of following, the verb. The most prominent word in the sentence generally comes first. By the means referred to, and the manual signs representing the letters, they were enabled to learn every thing which does not require sound, equally with those who are in full possession of all their senses.

The youngest class in the institution, consisting of pupils of both sexes, generally of the age of about ten years, then made an exhibition of their proficiency, which afforded great and universal satisfaction. They were required to give the names of objects and their qualities; to write from grammatical symbols that were in use in the institution, and to describe simple objects; all which they performed with great promptness and accuracy. Another class went through with a variety of exercises, and among others, of writing from dictation, in which they succeeded admirably. To the third, or upper class, an anecdote was propounded by the principal, from the New-York Mirror, founded upon an occurrence at Liverpool, indicating the stupidity of sheep. They had never seen nor heard it; but the general idea of it was given them, and they were required to reduce it to writing. They did so, and with great correctness, gave their different versions of it, to the no small diversion of the audience. They also framed sentences in which they were directed to introduce comparisons, and gave answers to questions with great facility.

One of the most interesting circumstances attending the exhibition, was an extraordinary display of the power of communicating ideas by the expression of the countenance and action. Recitations were made of the Rosicrucian sepulchre, described in the Spectator, and of the Seven Ages of Man, by Shakspeare, in As You Like It, more true to nature than we have ever seen in any pantomimic representations on the stage. The various passions and emotions of the mind, such as anger, fear, and love, and the minuter shades of difference, as between sorrow, depression and melancholy, were represented by Master Gamage with wonderful precision and effect.

Rev. Dr. Milnor observed, that he had witnessed with great anxiety the progress of this institution, and could pledge himself to the public, that it had made advances, for two or three years past, with great and increased rapidity. It had begun in private benificence, but had been aided by legislative donations. Fifty-six pupils had been educated for some years at the expense of the state. A further appeal was made to the legislature at the beginning of the present year, and that body unanimously and very liberally agreed to educate forty more pupils. Yet he regretted to state, that notwithstanding these liberal aids on the part of the public, the institution was still in debt to the amount of about four thousand dollars.

Under these circumstances they were compelled to apply for assistance to the charity of the meeting. The exhibition was made for a two fold purpose:—1st, to show what can be done for this unfortunate class of beings; and 2dly, to make an appeal for sympathy and support to the institution, he said, was under the direction of as competent teachers as could be any where found; and one original improvement was about to be introduced into it, that of giving occasional lectures, without infringing upon their usual studies, upon natural history, chemistry, and natural philosophy. The same plan had been devised, almost simultaneously, in the Royal Institute of Paris, and would be carried into effect nearly at the same time. In addition to other instruction, the pupils were taught the mechanical arts; the females house-work, needle and ornamental work, and the males gardening, agriculture, shoe-making, tailoring and cabinet making. Very creditable specimens of their skill were presented; the pupils were neatly clad; their countenances bore the impress of content and cheerfulness; and the whole exhibition was calculated to give the most unqualified satisfaction to those who witnessed it.

EXTRACTS

From the Report of the meeting of the American Tract Society, at Boston, prepared for the Lowell Observer:—

I respond, said Mr. Babcock, to the sentiments already expressed; but hundreds of *Pagans* are crying out to us every moment, for the leaves of the tree which are for the healing of the nations. Now is the time for Christians to send these messengers to the millions of Asia.

The influence of tracts is great, sir. A young priest read the tract called the "Golden Balance." Every thing in that country is called golden that is valuable. The priest had read in an ancient brahminical book, that light was to be expected from the *west*. This tract was written by the missionaries who came from the west. His faith was shaken. He was converted. This man is now in this country. I have seen him. I have heard him pray in his own language, and though I could understand only two words of what he said, those words melted my heart, "O Jesus! O Jesus!"

We must send tracts to Burmah, sir. *Seven-eights* of the Burmese can read. Let us place the Golden Balance in their hands.—Let this tract, in the absence of missionaries, be put into the hands of every individual.—We must come up to this work, for the harvest is truly great.

Mr. *Sutton* said, I have labored near *Juggernaut*, which signifies "Lord of the World," and is so considered by the vast majority of the inhabitants of that country. 200,000 often meet together near this idol. I have felt sensations which I cannot describe, as I saw them file off in companies of 50,000, to think how little I could do for them. And I was

encouraged only by the fact that I had given them tracts. I have seen, on a spot no larger than that on which this house stands, 150 dead bodies left to putrify. On these festival occasions to which I refer, we have distributed 20 or 30,000 tracts.

Look, sir, at that vast country, and behold its destitution! There is but *one* missionary to *one million of souls!* Missionaries cannot at present be furnished for such multitudes. And missionaries soon die, sir. But tracts never die. The cholera touches them not. Oh sir, send these messengers to India, and your society shall be blessed.

INTELLIGENCE.

From the Boston Recorder.

LONDON MISSIONARY SOCIETY.

The 39th annual meeting of this Society was held at Exeter-Hall on the 9th of May—Thomas Wilson, Esq. Treasurer, in the chair. The assembly is said to have been far the most numerous convened during the anniversaries. The large hall and galleries were filled, and another meeting opened in the lower hall; but a large concourse of people still remained whom it was impossible to admit into either.

In a few introductory remarks the chairman expressed his pleasure at being able to state, that the report for the present year embraced more glad tidings than any preceding one; and mentioned two striking facts: 1. That a rich banker at Benares had been converted and baptised, who, while an idolater, had at one time presented to a heathen god as much as 10,000*l.* [$44,000!] What ought Christians to do, when heathens make such use of their wealth? 2. That in Bengelore eight native youths were preaching the gospel to their countrymen.

Rev. William Ellis then proceeded to read an abstract from the report; which gave an encouraging view of the progress of the Society's missions generally during the past year. The following table exhibits the number of the Society's missions, missionaries, &c.

	Stations and Out-stations.	Mission-aries.	Native Teachers, &c.
South Seas,	33	14	41
Beyond the Ganges,	5	7	3
East-Indies,	142	32	113
Russia,	4	4	—
Mediterranean,	2	2	—
South-Africa,	25	23	18
Madagascar and Mauritius,	3	5	93
British Guiana,	6	4	1
	220	93	264

The Society employs besides, more than 400 schoolmasters, assistants, &c. Native churches, 54; communicants, 4,557; schools, 448; scholars, 27,257; printing establishments, 13; from nine of which have been printed 250,000 books, including 31,500 portions of scripture, and from eleven stations, 113,237 copies of books have been put in circulation during the past year.

Receipts nearly 37,500*l.*; expenditures 41,600*l.* An income of 45,600*l.* is necessary to sustain the Society's operations on their present scale, while calls for help from the South Seas, India, Spanish America, &c. are numerous, loud, and urgent.

Rev. Dr. Wardlow moved the acceptance of the report. In the course of his remarks he alluded to the fact, that while there was a deficiency in the funds, there was an increase of the number who proffered their services as missionaries; and expressed the hope that men would never be allowed to remain at home for want of money.

T. Davis, Esq, treasurer of the Calvinistic Methodist Society in Wales, in seconding the motion, remarked that five hundred congregations in Wales assembled on the first Monday [illegible] month, to unite in the prayer, *Thy kingdom come.*

S. H. Cox, of New-York, spoke in support of the motion:—

He had listened with rapture to the address of the mover of this resolution; a rapture that his countrymen, whom he represented, would have felt, could they too have heard him; because his soul had often been comforted, and his ministry confirmed, as hundreds in America could testify, by the productions of his pen against the neology of the British islands, of Germany, of Boston, and of human nature. The missionary cause was dear to the Christians of America; and in America the term Christians was not distinctively applied, for Christians were only one great family, whether they belonged to that portion of it in heaven, or those that remained on earth. There the missionary cause was identified with christianity, remembering that the Prince and founder of missions was sent, and his love inspired him to come into the world, "not to be ministered unto, but to minister, and to give his life a ransom for many." He recollected to have read somewhere, of a chieftain who attempted to rally his dispirited troops by contradicting the comparative census of their number. "I condemn your arithmetic," said he, drawing his sword; "how many do you count me?" Neology counted Christ but a small ally. Not so with the friends of missions; they felt that it was his own cause, and that he was all and in all. Thus in America they had no fear about finances; in their financial department they took for their motto, "Give us this day our daily bread." They cared very little for a hoard, for they considered, that, under God, every Christian's heart and purse was as a ministering angel. Their whole dependence was placed on God, and they said with Luther, "If it be not, O God! for thee, let it fall." It was not yet twelve hours since the American Home Missionary Society held its annual meeting. He would not attempt to anticipate the statements which would be made in its report; but he had no doubt, when it arrived in this country it would convey the cheering intelligence that the missionary cause was going forward and gaining ground. The spirit of political agitation throws its magic circle around, and vibrates its fairy wand over the temple of the atheist, as well as the christian church; and in New-York there was an atheistical temple, cursed with the miserable cognomen of the "Hall of Science." It had held its orgies; but it was going down. It had sunk like lead in the mighty waters; and he recollected that its fate had fully answered what he anticipated on one occasion, when he gave his people nine reasons on, "Fret not thyself because of evil doers." The cause of missions, against which this ephemeral and flitting shadow had posted its powers, had gained strength by its weakness, and its overthrow.

The reverend gentlemen then alluded in eloquent terms to the rapid progress of civilisation, art and science, into the interior of the united territories of America, opening the way for the concurrent spread of the gospel. The eastern part of the valley of the Mississippi has its light-houses, its enlightened points, illuminated with the Shecinah of God's power and truth; there the worship of God brightened on holy altars, and there, and far beyond, zealous bands met to raise, and re-echo back to Wales the prayer, "Thy kingdom come." There was every reason to believe, that, under God, the Missionary Society, in conjunction with the somewhat homogeneous American Board of Foreign Missions, which cared for the aborigines, yet distinct in its organisation from that Board—the cause which he and his countrymen loved, and they loved—was steadily in progress. He recollected some years since, when the sounds of the falls of Niagara were roaring in his ears, and its variegated rainbows were sparkling in his eyes, he felt more gratified with the lovely wigwam, where he met with the aged *sacharas*, and her children's children, who down to the *papoose* on a board, gathered round and listened to the truth of the gospel. There was one argument which had often affected his own mind, and it would not perhaps have an opposite influence on theirs; it was, that the only way to retain christianity was to diffuse it. When the spirit of missions deserted the Levant, what followed? The mosque and the turban, the flashing of the scimitar and the rhapsodies of the Koran. That district was the birth place and nursery of christianity, and its early converts could scarcely have believed that in a few years its memorial would be difficult of retention. He urged them to continued and enlarged exertion in the cause of God, lest judgments might take the place of mercies. A merchant once said, he believed of all commodities, christianity was the best, for the more a man had, the more he gave away, and yet retained more. The religion of Christ was the salt of the British isles—

> "More corrupted else,
> And therefore more obnoxious, at this hour,
> Than Sodom in her day had power to be,
> For whom God heard his Abraham plead in vain."

And he would add,

> "Spread it then,
> And let it circulate through every vein"—

(however dark the complexion might be that covered the vein)—

> "Of all your empire; that where Britain's power
> Is felt, mankind may feel her mercy too."

England and America in this glorious enterprise ought to be more one. God had made them more one than any other two large nations under the cope of heaven; and they might be so without envy. In the sentiments they expressed, he was happy to say his countrymen were exactly one with them. Surely there was need of union and co-operation in a world that seemed to toll its own death-knell. It belonged to the sceptic to believe without evidence, but not to Christians. They who believed that effects existed without causes, might account if they could for such a union, which they failed to explain and could not dissolve. His countrymen looked to Exeter-Hall with more moral and typographical interest than they could well conceive; they read their reports with a thrill of rapture, and with sincerity of heart exclaimed, "Glory to God in the highest, peace on earth, and good will to men!" Let the two hemispheres be united, and hasten the day of millennial glory, not soon to pass away.

FROM REV. MR. JAMES.

Letter to the American Bible Society, from Rev. John Angell James, who was constituted last summer a life member of that Society, by several benevolent citizens of New-London, Conn. who had been interested in his writings:—

Edgbarton, Birmingham, Dec. 1, 1832.

MY DEAR SIR—I take an early opportunity to acknowledge, which I do with much pleasure and gratitude, the receipt of your letter, communicating to me the information that I am constituted a member for life of the American Bible Society. Under any circumstances, I should have valued it as an honor to have my name enrolled among the friends and supporters of that noble institution; but the means by which this distinction has been conferred upon me, greatly enhances its worth. To those kind and unknown friends in New-London, for such I am as much authorised as inclined to call them, who have paid me this flattering compliment, you will be kind enough to return my best thanks, and to assure them, that it will ever prove a very agreeable recollection, to associate with the humble productions of my pen, that they have procured for me this token of respect from some of the followers of Christ in your increasingly interesting and important country. When I entered on the composition of those unpretending volumes, such a thought never even distantly approached the horizon of my mind, as that any mental production of mine would ever find its way to a land so rich in theological literature, both native and imported, as yours—the land of Edwards, of Bellamy, of Dwight, of Stuart, and many others. If, however, my mite, cast thus unexpectedly into the treasury of the Lord on the other side of the Atlantic, should enrich but one immortal soul for eternity, while God will have the glory, an ample reward will be thus bestowed not only on the author, but also on those who made him known among the Christians of your states.

The intelligence conveyed by your letter, and which was but a confirmation of what I had previously heard of the progress of your National Bible Society, is truly gratifying. "Thanks be unto God, who always causeth you to triumph, and maketh known the savor of the knowledge by you in every place," throughout your vast territory. What an illustrious era in the history of the church was that, when God put it into the hearts of the friends of the bible to unite for the purpose of its universal circulation; surely, next in importance to the epoch of the reformation. The simple plan and sublime purpose of this institution, form one of the brightest and most beneficent suggestions that ever emanated from the benevolent ingenuity of man; and may I not add, from the wisdom and goodness of God? Perhaps the millions of copies of the holy scriptures which it has already put into circulation, must be viewed as the smallest of its benefits conferred upon the world; it is its grand and noble principle, that it is the duty of all that love the bible to unite their energies for its universal circulation, that is to be regarded with greatest complacency and gratitude by all its supporters and advocates. The principle is so wise, so beneficent, so beautiful, and so much in harmony with the letter and spirit of the book it distributes, as to ensure, by the blessing of God, its own permanence and success. It is one of those ideas that are immortal. The church of Christ will never let it die; all christian lands, and all generations of believers, will practically adopt it, and be impelled by its influence, towards the period of millennial glory. It is no matter of wonder that such an engine for the destruction of Satan's kingdom, excited the alarm and the enmity of this great adversary of God and man; and that in consequence of an accurate knowledge of its vast capabilities, he stirred up much opposition to it at first, and like Herod, endeavored to slay the cause in its infancy. Nor is it a subject of just surprise, that when he failed to destroy it at first by open and avowed foes, he should since endeavor to accomplish the same object, by the misdirected piety of its friends. God be praised, his policy has been defeated in both schemes of his policy; and you will join me in these devout and grateful aspirations, when I inform you that the Bible Society in this country is coming out of the troubled waters of controversy; and the purer for having undergone this new baptism of suffering, is pursuing its course more dependent, I trust, on the grace of God, more confident in the attachment of its friends, and less apprehensive from the opposition of foes, if indeed foes they may be called.

Modern Advantages for the Education of Children.—At the recent anniversary of the Massachusetts Sabbath School Union—

Rev. Mr. Plummer, from Virginia, said he blessed God that he lived in this day, and in just such circumstances as he then found himself. He had been lately endeavoring to collect materials for a book about the conversion of little children, which Mr. Babcock's resolution brought him to recollect. In his efforts, he was absolutely surprised at the number of conversions among little children. And he would, he said, tell a story, showing the great difference between the advantages of children about good books thirty years ago, and the privileges of children now. When he was quite a little boy, he made out to save some coppers that were given him, which he handed to his father, to buy him one or two [illegible] suited to his age. His father went into the village where books were sold, and he found none that were religious, nor did he believe that there were any in that village at the bookstores. So his father bought him two that were little worth; one was the Arabian Night's Entertainment, and the other the history of a Canary Bird. But somewhere he met with a book, or a piece of a book, in which he read stories about the conversion of children. He knew nothing, however, about its title, but it awakened his mind, and brought him under deep conviction of sin, so that he got no peace till he believed in Christ for salvation. Recently, in collecting books for his object, he obtained Janeway's Token for Children. Remembering what he had read when a boy, he saw the same passages in this Token. His joy was so great in the discovery, that he felt somewhat as Archimedes did, when he thought he obtained a clue to his researches, and cried out, "I have found it! I have found it!" Or like the woman of Samaria, all his feelings in youth returned afresh. And he thought there was much encouragement to labor for the conversion of children in the Sabbath schools. He was glad that his brother, Mr. Baird, had brought forward the business of Sabbath schools for the south before this assembly, and he hoped there would be a union of feeling and effort in this matter between the north and the south. For, he said, in the parts of the south from which he came, they were much more destitute of gospel privileges than the Mississippi valley. In his region, there was not more than one gospel minister, of any denomination, who preached Jesus Christ and his truth, to twelve thousand souls; but in the valley they have one to every seven thousand. He said the north and the south did not love each other half so much as they ought, and the reason was because they did not know each other. He was glad that he had made this visit to the north; for if he had ever indulged a shameful little ugly feeling of prejudice against Massachusetts, he thanked the Lord that *he had lost it all in the last two days*, and buried it out of sight, and he hoped it would never rise again."

British and Foreign School Society.—Twenty-eighth annual meeting, May 6: Lord John Russell in the chair. The Society has a central school, where teachers are prepared for their duties; and its operations extend not only throughout the united kingdom, but to almost all parts of the world; a rapid view of which was given in the report, read by Henry Dunn, Esq. Secretary. Receipts of the year about $13,000. Addresses by Rev. J. W. Cunningham, Henry Pownall, Esq. Rev. G. Clayton, Rev. J. Philippo, (late missionary in Jamaica), Rev. John Burnett, Rev. E. Marsden, and the Chairman. The Duke of Bedford is President.—*Boston Recorder.*

British and Foreign Bible Society.—Twenty-ninth annual meeting, May 4: Lord Bexley in the chair. Rev. A. Brandram, the clerical Secretary, read the report. Not less than 175,185 copies of the scriptures had been circulated in France during the year. Whole distribution of the year 536,841 bibles and testaments; making a total since the commencement, of 8,145,456. New auxiliaries 112.—Receipts about $330,000; being a falling off of some $26,000 from the receipts of last year, and nearly $50,000 less than the expenditures. Addresses by the Bishops of Winchester and Chester, J. J. Gurney, Esq. Rev. Dr. Cox, of New-York, Dr. Pinkerton, Lord Mountsandford, the Chairman, and others. Dr. Cox appeared as delegate of the American Bible Society. It was the day after his arrival in England, and but just three weeks after he left New-York. He complains, in letters written home, of the accounts given in the London papers, of his speeches here and before the London Missionary Society.—*ib.*

London Hibernian Society.—The Marquis of Cholmondely presided at the 27th annual meeting, May 4. The Society has 1690 schools, with 100,113 scholars; being an increase of 121 schools and 8674 scholars during the year. Nearly half the scholars are Roman Catholics. The schools are spread over twenty-one counties in Ireland; and have been the means of circulating during the year, 6,712 bibles, and 19,612 testaments. Receipts, about $40,000. Addresses by Earl Winchelsea and Roden, Rev. J. W. Cunningham, Hon. and Rev. Baptist Noel, &c.—*ib.* ——

Port of London and Bethel Union Society.—Annual meeting, May 6: Lord Mountsandford in the chair. The report commenced with mentioning the death of Lord Gambier, the late President. The Society's funds have declined during the year. Addresses were made by the chairman, and several distinguished clergymen and laymen.—*ib.*

Sunday School Union.——Meeting May 3: Lord Henley in the chair. Number of Sunday schools in the united kingdom, 11,275; teachers, 128,784; scholars, 1,158,354.—*ib.*

To Ministers of the Gospel of all denominations friendly to Sunday Schools.—The meeting of Sunday school teachers, held in May last, in Philadelphia, was composed of members of the principal evangelical churches of the United States. They united, without an objecting voice, in offering a respectful invitation to the ministers of Christ, to devote a single service to the promotion of Sunday schools. They only ask that you will deliver to your respective congregations one sermon, in which the parents or guardians of children shall be urged to the duty of co-operating with you and the teachers of Sunday schools in the religious instruction of children. If you think that these schools aid the ministry of the gospel, these teachers ask that you will in this manner show your approbation and countenance. If you think, with them, that the instructions of these schools ought not to supersede the teaching of parents, but that parents are under solemn obligations to give their personal attention to the religious nurture of their children, using the school as a valuable auxiliary in discharging the duty, then the teachers beg that you will take an early opportunity of impressing these principles on the minds of your people. In order to make the suggestion more definite, the teachers have named the *first Sunday in October next* as a suitable day, or some Sabbath near that time may be more convenient. They earnestly call your attention to the proposition, and solemnly and affectionately commend it to your devout consideration.—*S. S. Journal.*

Colonisation Society.—On the evening of the 5th ult. Rev. Mr. Gurley, the corresponding secretary of the American Colonisation Society, made an address in behalf of the Society, in the conference room of the Centre church in this city. Mr. G. illustrated the positions that the Society was founded in benevolence to the whole African race; that it is the only practicable plan in which all parts of the country are united; that it is not only *benevolent in its design*, but *beneficent in its operation*; and that its tendency is to promote emancipation, by providing for the removal of the blacks, and making it safe to set them free.

As to the charge that the Society does not prohibit the sale of ardent spirits in the colony, it was stated that the Managers have done all in their power to counteract its sale; that they can use none but moral means to prevent it; that as much has been done there to stop the sale as in any part of this country, and even more; the price of a license being $300, and an ad valorum duty of 25 per cent being laid on spirits imported. The Managers cannot, without the consent of the colonists, put a stop to the sale of ardent spirit; and if they could, it would be time enough to blame them when such laws are passed in New-England.

We have no doubt that the discussions and facts called forth by the attacks on this Society, will increase the number and energy of its friends, and promote its prosperity.

A committee was appointed to devise measures to increase the contributions for the Society, which, it is hoped, will be made on or near the fourth of July next, in every congregation in the state.—*Con. Obs.*

Sudden Death of Rev. David Foster, Agent of the American Tract Society in Illinois.—Rev. John Barber, Jun. thus writes under date of Edwardsville, Illinois, May 11:—

"It is my painful duty to inform you, that our very dear fellow laborer in the tract cause, and my beloved father in the ministry, the Rev. David Foster, is no more. He died of malignant cholera, on the ninth of May. He had premonitory symptoms in the morning, but did not think of the cholera; travelled fifteen miles before breakfast; when he remarked that he felt unwell; but was soon aware that some terrific disease had seized him.—Spasms immediately followed; and *medical* aid was procured as soon as possible, though some ten or twelve miles distant. But the fatal disease made steady advances. He became convinced immediately that his work was done; said he was resigned to his Master's will; but his bodily sufferings were *wholly indescribable.* About 8 o'clock that evening the work of death was completed. He had been a minister of the gospel in the Cumberland presbyterian church ever since its beginning. His age was fifty-three.—*Evangelist.*

Rev. Joshua T. Russell.—The crime for which he has been suspended, was a single act of intoxication, arising from his having taken at different times in the course of the day, wine and beer, and a small glass of brandy bitters, upon an almost empty stomach.—Deeply humbled under a sense of his sin, he, without loss of time, resigned his office under to his Presbytery, confessing his transgression, and requesting them to proceed, upon the evidence which he had so candidly and properly furnished, to the exercise of due discipline. Accordingly, there has not been what may be strictly called a formal trial of Mr. Russell. The Presbytery proceeded chiefly upon his own confession, and without his personal appearance before them, and not for the purpose of bringing him to repentance, for the sincerity of his repentance was evident; but for the honor of the ministry and the satisfaction of the church.—*Vt. Standard.*

Truly, ministers would do well to be careful how they drink "brandy bitters *on an empty stomach*," after having drank wine and beer "at different times during the course of the day!" If he became penitent for the sinful *habit* of "moderate drinking," which the friendly narration of the Standard fixes upon him, he has great reason to rejoice that his stomach happened to be "empty" just at that time. But the editor of the Standard; if, as would seem from his language, he deems the accidental intoxication *the sin*, and the habitual "moderate use" of intoxicating drinks an innocent practice, we expect to find him in the same condemnation with Mr. Russell. Such language, concerning such a practice, in a religious newspaper, ought not to pass unnoticed.—*Vt. Chron.*

Episcopal Missions.—A meeting of the Board of Directors of the Domestic and Foreign Missionary Society was recently held in Philadelphia, which the Episcopal Recorder speaks of as having given a new impulse to the missionary zeal of the church. The receipts for the last year amounted to nearly $20,000, being more than $3000 over those of the year preceding. Resolutions were adopted to employ twenty additional domestic missionaries; recommending to the Executive Committee to employ two missionaries in Liberia, as soon as suitable persons can be found; and appointing a committee to inquire into the expediency of appointing missionaries to enter Africa from other quarters.

Kenyon College.—Bishop M'Ilvaine is endeavoring to raise funds for this institution. At a meeting lately held in this city—Edward Tuckerman, Esq. Chairman, and Mr. Charles Stoddard, Secretary—the Bishop urged the claims of colleges and theological seminaries at the west, and of Kenyon college in particular; after which remarks were made by Rev. G. W. Blagden, Hon. A. H. Everett, John Tappan, Esq. and Rev. Professor Stowe. Subscriptions were made to the amount of about $1000, and a committee appointed to present the subject to the citizens in such a way as they may deem expedient.

The subscriptions for this institution in England (very unfortunate patronage) amounted to something more than $20,000, and in this country it has received perhaps nearly as much.—*Boston Recorder.*

American Tract Society.—It is a most instructive fact, that *the Society has been blessed in its pecuniary means, just in proportion to its efforts for foreign and pagan lands.* When these efforts were commenced with any degree of efficiency, in December, 1831, the Society owed money loaned from the banks, $8,000; and for paper bought on credit, $12,000. It transmitted to foreign lands, before the anniversary then ensuing, $5,000; and have since transmitted $10,000; and now the last cent of the debt is paid; it is disencumbered from its burden, and may press forward unhindered in its blessed work.—These facts the Committee feel constrained publicly to state as a humble acknowledgement to God. He has placed it upon record, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." May he ever give the committee and all connected with the Society, grace to *trust Him, and go forward in the discharge of duty.*—*Report of American Tract Society.*

The New Testament for the Blind.—On Friday morning last, Dr. Howe made some explanations, in the Park street church, respecting the instruction of the blind. Several pupils of the asylum were present, and specimens of their proficiency in different studies and arts were exhibited. A large number of clergymen and others from abroad were present; and Dr. H. having mentioned the fact, that of the whole bible only the gospel of John had yet been printed in raised letters for the blind, Rev. Mr. Plummer, of Virginia, moved the following resolution, which was adopted with uncommon evidence of hearty unanimity:—

"*Resolved*, That this meeting unanimously recommend to the American Bible Society to print an edition of the new testament in raised letters for the blind; and that in proof of our willingness to assist in the work, a contribution be now taken up."

The collection amounted to abont $200.—*Bost. Rec.*

Education in Liberia.—The auxiliary State Colonisation Society of Massachusetts have appropriated $600, for the support during a year, of two coloured teachers in the colony. Also, $400 for the erection of a suitable building for the school, which they propose to establish with the name of the Massachusetts Free School in Liberia.—*African Repository.*

Munificence.—Gen. Stephen Van Rensselaer has agreed to defray the expense of printing one hundred thousand copies of the minutes of the Temperance Convention, lately held at Philadelphia. The expense will be two thousand dollars. Such instances of munificence are rare; but it is perfectly in character with the estimable gentleman here spoken of.

The Alexandria Gazette, of the 18th ult. says—"We yesterday saw a letter from the venerable James Madison, expressing, in the warmest terms, his interest in the American Colonisation Society, and enclosing a donation of fifty dollars, to be applied to the funds of the Society."

WESTERN RECORDER.

UTICA: JULY 2, 1833.

July Fourth.—This day will deserve to be had in remembrance, as long as the American people shall deserve to be acknowledged as the descendants of their ancestors. After that, should such a time come, let this day be forgotten. But why regard this day? Because upon it our fathers first embodied and proclaimed the noble sentiments which had long burned in their bosoms. What were those sentiments? They loved their country. But was this all? They loved liberty. But was this all? They loved the religion of the bible. And this was all and in all. It was this, above all things else, which tempted our New-England fathers, especially, across the ocean; and it was this, pre-eminently, which gave birth and tone and vigor to the noble doings for which this day is renowned. If, then, this anniversary is to be perpetuated, its design should be to cherish those same sentiments; love of country, love of liberty, love of religion. But is this done? Is it even aimed at? For half a century, or more, this very occasion has done more than any other one to supplant those sentiments. The love of country has been on the lips of many. But their idle boast has been like the kiss of Judas. At the same instant, they have been inflicting a deadly wound.—They have prated about liberty. But it was the liberty of licentiousness that they have encouraged. The whole tendency, as it appears to us, of most of these annual celebrations, has been directly and decidedly hostile to morality and religion; consequently, to liberty, and our country.

We have been gratified, that for some years a gradual change has been taking place. The temperance reform has put to shame those scenes of drunkenness and riot, which were once so frequent. They may still prevail; but they are not common. There is a clear saving to the nation, in consequence of this reform, of some thousands, nay millions of dollars, in the articles of rum, powder, quarrels, law suits, casualties, and the lives of men.

But this reform needs still farther reformation. We do not insist that the day shall be exclusively devoted to religious services. We say, as we said before, let it be so observed, that it shall perpetuate the same sentiments which first were proclaimed on this day, viz. love of country, of freedom, of religion. We do contend that every procedure which tends to immorality, tends directly to subvert these sentiments. It is at war equally and alike with both patriotism and religion. It is treason, not less against our country, than it is rebellion against the living God.

We do then most solemnly entreat all christian people, to give no countenance to the too prevalent immoralities of that occasion. How it shall be observed, we would not dictate.—We simply implore, in behalf of the country and of religion, that every Christian will keep a conscience on this subject void of offence. Gratitude to God, and reverence for that gospel, which was so powerful an agent in the early history of these colonies, are the sentiments which ought then to be cherished and deepened. So may they be.

Meeting of Oneida Presbytery.—Its semi-annual session closed on Thursday last. Considerable business was transacted. As usual, the session was very harmonious and pleasant. The business not being finished, Presbytery adjourned to meet at the Bleecker street church in this city, the 18th of July; at which time, it is expected that the pastor elect of that church will be installed.

Settled Ministers.—This subject, as our readers know, has received from this Presbytery considerable attention within the last six months. It is highly gratifying to observe, that on this point a very material change of feeling has taken place. During the late session of Presbytery, no less than five calls were presented before them; all of which were accepted, and the arrangements made accordingly for their installation.

Whipping Children, &c. &c.—This subject was taken up. In a full meeting of about fifty members, the enquiry was made of each minister and elder, as to their personal knowledge and belief as to the prevalence of this practice in Oneida county. *Every individual explicitly disclaimed holding any such sentiments as those imputed by the Journal & Telegraph; and only* THE *one single case could be ascertained to have ever occurred in the county;* and in that case the mother who did it repented of and confessed the fault, and wept over it within twenty-four hours. And yet the "Journal & Telegraph" has published it to the world as a "prevailing practice!!!" It has prevailed to the extent of —— ONE. What will, &c.?

State of the Churches.—We feel it incumbent on us to call the attention of our readers often to this subject. It is of vital importance. So far as we are informed a deplorable apathy has settled down over this whole vicinity.—Ought it to satisfy the pious desires of the true disciple, to have the stated ordinances of religion maintained, and harmony and internal prosperity merely preserved, while in their own souls leanness dwells, and all around them is desolation? The name of Jesus is precious to them that believe. They glory in Him. If He is reproached, they are grieved. Is it not so? And is not that worthy name now dishonored in our midst? Nay, by our own selves even? And where is the glowing love that feels distressed because it is so? Where are they who mourn in secret, because the Saviour is reproached. But it is said to be true of the saints, also, that they are benevolent. They feel for the souls ready to perish. But where now are the indications of that feeling? May not the wicked, with great justice, say, "No man cares for my soul."

If things are so, brethren, let us awake and arise from the dead, and Christ shall give us light.

Anniversary of the Western Sunday School Union.—This meeting will be held at Mr. Aikin's church, in this city, July 4, at 10 o'clock. The General Agent, who is prosecuting his labors with much efficiency, is calling the attention of the churches to some energetic plan of organisation. For this purpose, a general attendance on that occasion is specially solicited. From what we learn from the agent, we think he is prepared to exhibit some plans for future operation, which promise great good. The friends of Sabbath schools, we hope, as far as practicable, will endeavor to be present.

Effort for Sabbath Schools.—The proposition of the National Society for a general effort on this subject, seems to be well received. The fourth of July will witness a very general effort to gather in from the streets the wanderers from the Sunday school. It deserves to be remembered, that as yet but a small portion of the proper subjects are embraced in these schools. The time has come when farther exertion is indispensable. The hope of our country rests with its children. The hope of the children rests with the church. The time has already come, when the church is called upon to be clothed with salvation, and to take hold of the enterprise of converting the whole world. And where is a better place to begin, than with our children?

Emancipation.—As many of readers are curious to know what are the views of the abolitionists, we give below an extract from the Emancipator, which paper professes to contain their creed. If the Emancipator will go one step father, and tell which of these items is denied, and by whom, we shall then be put in possession of definite information as to the points at issue. Whoever he may be that controverts these very plain principles, must be at war, as we should judge, with colonisation, as well as emancipation. The only difference of opinion, so far as we know, respects the mode of carrrying these principles out into practice. How shall this state of "public opinion" be brought about? We certainly desire to see it done; and we think, too, that direct efforts are needed to effect this; and that it is not the *direct* design of the Colonisation Society to produce this result. They are doing one great work. This is another.—Let the Abolition Society do this. Only do not let them fall out by the way, so as that both shall fail:—

"*What is meant by Immediate Emancipation?*"—This question has been repeatedly and fully answered in our paper; but the increas-

ed number of those asking it more recently, as subscribers and professed inquirers for truth, requires repeated and prompt answers.

The entire anti-slavery party hold to the following, as an explanatory reply:—

The *claim* of property of man shall be forever and entirely set aside, *by the operation of public opinion on the slaves laws under its control.*

Liberty of conscience, liberty of speech, and liberty of person, shall be permanently guaranteed to every rational creature of God in this land; without any interference on the part of those whose only plea for preventing others from enjoying what they enjoy themselves, is *self-interest.*

No restraint, actually indispensible to the welfare of the whole community, shall be removed.

Every obligation which members of society owe to each other, as founded on the laws by which freemen claim to regulate themselves, shall be judiciously and rigorously enforced.

The authority now existing (solely by the force of laws framed by public opinion) in the master, to be exercised at will over the rights of the slave, to his life, to his person, and the lives and persons of his wife and children, shall give place to *a system of legal constraint*, equal in salutary and binding force.

Arbitrary will shall give place to republican law.

The laws enacted for the whole people, and not an owner almost entirely irresponsible, shall decide as to what is or is not a punishable offence; and a jury, such as could be worthy of the American name, and not an overseer, shall decide whether or not such an offence has been committed.

The last number of the African Repository contains some remarks in reply to the letter of Arthur Tappan, Esq. of New-York, on the subject of the Colonisation Society. Mr. T. had been one of the early and active friends of the Society. He had, however, lately deserted the cause of colonisation, in consequence of the fact that ardent spirits were, to a considerable amount, imported in the colony.—After stating the various difficulties in the way of the Board, in attempting utterly to exclude this traffic from the colony, and the measures which they had already adopted to encourage temperance, and temperance societies, we are told that the subject is now under the consideration of the Board, of a direct and entire prohibition of its introduction to the colony. Such a resolution, we have no doubt, the interests of Liberia, and the reputation of the Colonisation Society, do imperiously demand. The people at the north, certainly, will be slow to believe that sound policy can at all justify this traffic. They are fully satisfied that the traffic is "morally wrong." And from some recent indications, we are persuaded that the same sentiment is fast gaining ground at the south.

The Volunteer for May—Contents—A burning heart: Unpromising children: The vanity of Dress: The origin of moral evil: Psalmody: The ordinance of the supper: The character of the present age, as affecting revivals of religion: The law of God in the heart: The present attitude of the "New School:" Things not so easily accounted for.

The "Annuals of Education and Instruction," for June, contains its usual amount of highly interesting articles, on the subjects which its name suggests. It is steadily aiming to advance the interests of education in our country.

For the Western Recorder.

TEMPERANCE.

Mr. Editor—The cause of temperance is confessedly *the cause of the people.* The highest interests of community are identified with it. Under Providence, it is the handmaid of individual prosperity, virtue, religion, and happiness. It perhaps need not be said, that an universal adherence to its principles would give greater permanency and stability to our free institutions, and add weight and importance to our national character, in addition to all that tide of joy and peace which it would diffuse over a vast portion of our land now sunk low in degradation, misery, and sin.

One reason, and perhaps the only one, why every individual does not heartily embrace and practice upon its principles, is because they are not sufficiently enlightened on that subject. It is undoubtedly necessary that a broader and clearer light should be shed upon every part of our land, before its inhabitants will yield to the proofs and arguments which are already adduced in its favor. "The sun of temperance" must approximate much nearer its meridian splendor, before the cloud of darkness will be dissipated, which now covers so many parts of our land, and prevails in some degree even over the minds of our most enlightened population.

It is gratifying to know that our most intelligent and philanthropic citizens are contemplating a more enlarged and systematic effort in favor of temperance. In furtherance of their designs, our gifted and benevolent citizen, Alvan Stewart, Esq. has cheerfully yielded to their solicitations, and agreed to deliver temperance addresses in our respective churches, on several successive Sabbath evenings. It is hoped that every class of our citizens will avail themselves of these opportunities of acquiring a more correct knowledge of the evils of intemperance, and of the best means to be employed for its extermination. A. B.

It will be seen, by a notice in another column, that Mr. Stewart will deliver his first address next Sabbath evening, at the Bleecker street church; and we understand that he will go also to other churches in the city, that all may have an opportunity to hear. We hope that his generous and valuable services will receive, as a token of public approbation, a general attendance from our citizens. Notice will be given each week, of the place of the next address.

For the Western Recorder.

Installed at West-Coventry, Chenango co. on the 19th inst. Rev. *John N. Hoyt*, over the 2d congregational church in that town. Rev. E. W. Stoddard offered the introductory prayer: Rev. Seth Williston preached the sermon: Rev. H. P. Bogue presided and put the questions: Rev. S. Manning made the consecrating prayer: Rev. Stephen Fenn gave the charge to the pastor: Rev. James Abel to the people; and Rev. L. Clark offered the concluding prayer. The day was fair. The large choir of singers, under the training and guidance of Mr. S. B. Bennet, performed with admirable life and taste. All the exercises were marked with solemnity and adaptedness. The preacher was a venerable pioneer in the missionary service throughout this section of the country, and endeared to the pastor by the fact, that with him he had pursued his theological studies. The person who delivered the charge, is the father-in-law of the pastor, and the first settled minister in Delaware county, and among the first east of the Hudson river.

The church, which, at its organisation eight years ago, contained only eleven members, now enrols about one hundred and eighty; a large proportion in middle and early life; the bones and sinews of community. In the struggles of their infancy, they have builded a commodious sanctuary, and are none the poorer for it. They are now assisting the pastor to erect himself a tabernacle.

At the close of the installation services, four deacons, elected by the church, were consecrated to their office by prayer and the imposition of hands, followed by a charge to fidelity.

These several circumstances, radiant with the divine goodness, served to give a peculiar interest to the occasion. They say to the members of our Sion, go forward; to the feeble, fluctuating churches, far and near, go thou and do likewise. Very respectfully your's,

G. D. PHILLIPS.

Coventry, June 20, 1833.

For the Western Recorder.

The Marietta Collegiate Institute and Western Teachers' Seminary.

Engaged in the effort to carry forward, in this place, a seminary of learning, adapted in some measure to the wants and spirit of the present era, the undersigned Trustees of the *Marietta Collegiate Institute and Western Teachers' Seminary*, solicit your aid and services, in laying before the patrons of education and the friends of intellectual and moral improvement, at the east, our views, our efforts, and our wants.

Our undertaking is arduous and momentous, and beyond the means of ourselves or our neighbors. It looks to the imperious demand, already pressing on us in the west, for the supply of suitable teachers in the various branches of instruction. It looks forward to the inconceivable augmentation of that demand in succeeding periods, which may be augured from the unprecedented, we had almost said, fearful progress of population and power in the great valley of the Mississippi.

The favorable location of Marietta, in relation to this enterprise, is admitted by all who are acquainted with the salubrity and beauty of its situation, the means of easy access by navigable waters, and the moral and intellectual character of its inhabitants.

We appeal to our eastern brethren for aid, not merely as charity to us, but as an act of justice to themselves and to posterity, in reference to the grand interests of our common country. The time seems near at hand, when the destinies of this nation, may we not say of this earth, may be controlled by the dwellers in this valley. To the patriot, therefore; to the statesman; to every friend of morals and religion, it is a question of immesurable importance, what will be the prevailing character of this mingled population, of this newly created mass, made up of materials so multifarious and of such diversified origin.

In the the attainment of our objects, we propose to have four departments in the Institute; a young ladies' seminary, equal to any in the west; a preparatory department for young men, equal to the best academies; a department for educating young men as instructors of common schools, deemed by us of primary importance; and a collegiate department, to be equal to any western college. In all the male departments, the *manual labor* system is to be effectively introduced.

In order to purchase and erect suitable buildings for the institution, to provide houses for a steward and three professors, to obtain land for cultivation, and various tools for handicraft work in the manual labor department, as also a library and philosophical apparatus, we have need of a sum not less than thirty thousand dollars. Of this sum, ten thousand dollars have been already subscribed within the present month, by citizens of this place and its vicinity.

Any donations in money, books, apparatus, or other articles, will be gratefully received, and faithfully applied in accordance with the wishes of the donors.

J. COTTON,
CALEB EMERSON,
ANSELM T. NYE,
JOHN MILLS,
JONAS MOORE,
DOUGLAS PUTMAN,
ARIUS NYE,
JOHN CRAWFORD, } *Trustees.*

Marietta, Ohio, Feb. 25, 1833.

That it may be known in what light this institution is viewed by distinguished friends of education and moral improvement in different parts of the country, the following testimonies are given:—

Having become acquainted with the plans and objects of the "*Marietta Collegiate Institute and Western Teachers' Seminary,*" we take pleasure in commending this enterprise to the confidence and patronage of the friends of education and religion in the old states, who may be applied to for assistance. As this institute has a most favorable location; is based on the manual labor system; will exert an important influence in increasing the number of competent school teachers and ministers of the west; and as the citizens of Marietta have made a spirited effort in behalf of this seminary; it is confidently hoped that the foreign aid indispensable to this undertaking will be furnished.

LYMAN BEECHER,
THOMAS J. BIGGS,
ARTEMAS BULLARD,
F. Y. VAIL.

Cincinnati, Feb. 12, 1833.

To qualify and prepare common school teachers for the great valley of the Mississippi, one of the principal objects of this institution, is a thing so altogether desirable, that I cannot see how any lover of his country, having it in his power, can withhold his aid.

JAMES PATTERSON.

Philadelphia, March 20, 1833.

Having recently returned from a tour of six months in the western states, and witnessed much of the want of common school instruction, I appreciate very highly the importance of the "Western Teachers' Seminary." No effort could be more timely.

ABSALOM PETERS.

New-York, April 11, 1833.

I have been acquainted from the first, with the plan and objects of the institution above named, and with the methods proposed for its establishment and support, and do very sincerely and heartily commend it to the approbation and friendly aid of the public.

MOSES STUART.

Theol. Sem. Andover, April 12, 1833.

We beg leave to express our cordial approbation of the above named institution, and our hope that it will obtain such patronage as to render it the rich blessing which it appears situated to become to that interesting portion of our common country where it is located. Our acquaintance with the professors elect, and our entire confidence in their qualifications, confirm our hopes of its success and usefulness.

LEONARD WOODS,
R. EMERSON.

Theol. Sem. Andover, April 13, 1833.

Rev. J. I. Foot is now in this region, soliciting aid for the above named object, and we commend the enterprise to the liberality of the benevolent.—*Editor.*

THE VERSE-A-DAY SYSTEM.

ACTS—CHAP. XIV.

Tuesday, July 2.—7. And there they preached the gospel.

Wednesday, July 3.—8. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

Thursday, July 4.—9. The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed,

Friday, July 5.—10. Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

Saturday, July 6.—11. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

Sunday, July 7.—12. And they called Barnabas, Jupiter, and Paul, Mercurius, because he was the chief speaker.

Monday, July 8.—13. Then the priest of Jupiter, which was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the people;

Tuesday, July 9.—14. Which when the apostles Barnabas and Paul heard of, they rent their clothes and ran in among the people, crying out.

POLITICAL.

FOREIGN.

An arrival at New-York, from Havre, has brought Paris papers to the 20th of May.

Turkey.—The accounts from Constantinople, of April 23d, represent the negotiations between the Porte and Ibrahim Pacha as likely to produce no favorable result, but to be speedily broken off. Indeed, one letter of that date, in a Havre paper of the 17th of May, declares that the deliberations have been brought to an abrupt conclusion. Ibrahim, it is stated, demanded imperiously the cession of Adana and Tarsus, and threatened not only not to retire from Kiutaia, but even to advance. On the other hand, the Sultan, supported by the Russian troops which were constantly arriving, had determined to make no concessions, so that hostilities might be anticipated ere long.

Russia.—A letter from Petersburgh, of April 25th, says, that Gen. Orloff has been ordered to proceed to Constantinople, to take command of the Russian land and sea troops there, and has been accredited also as extraordinary ambassador. Hence it has been naturally concluded that the war will be continued. All the numerous disposable regiments were concentrated on the Turkish boundaries. Prince Paskewitch has prepared a plan of military operations against Ibrahim. It is stated that time will probably be gained by acting on the defensive, and drawing over certain Asiatic Armenians and Greeks, until an army shall be formed by the Sultan. The unimpeded progress of Ibrahim is attributed to his father's using similar intrigues.

There is no later news from *Portugal*; and nothing of interest from *France, Spain*, or *Great-Britain.*

DOMESTIC.

President's Tour.—President Jackson arrived at Boston on Friday the 21st ult. where he was received in the most distinguished manner, and was escorted through the principal streets to the lodgings provided for him at the Tremont house. He was accompanied by Vice-President Van Buren, Secretaries Cass and Woodbury, and his private secretary, Mr. Donaldson.

On Saturday he received the citizens at Faneuil hall, visited the Governor and Council at the state-house, and reviewed the Boston brigade upon the common.

On Sunday morning he was so much indisposed that he kept his bed during the forenoon; but feeling himself better in the afternoon, he went to church, and afterwards made some calls, and rode out, although the weather was very unfavorable.

On Monday morning he was so unwell as to require the attendance of a physician, and Dr. Warren advised bleeding, to which he submitted. He was confined to his bed the whole day, and was bled a second time about noon. He complained of head ache, severe pain in the side, & was threatened with pleurisy and fever.

On Tuesday morning he was much better, and the feverish symptoms had subsided; but the physician continued in attendance through the day.

On Wednesday his health was so far restored, that he was enabled to continue his journey. He left Boston at 10 o'clock in the morning for Cambridge, visited the university, and and proceeded to Salem; where he arrived in the afternoon, but was so much exhausted, that he appeared on the piazza of the hotel but a few moments, and then retired.

On Thursday morning, he visited the East-India museum; and at 9 o'clock left Salem, on his way to Andover and Lowell.

Black Hawk, the Prophet, and their sons, passed through this city on Wednesday morning last, on their way to their native forests. They received great attention in Philadelphia and New-York, in each of which cities they remained several days; but since they left New-York, they have made no stay in any place. They came to Albany in a steam-boat, and continued their journey west in the stages.

Cholera in New-Orleans.—A letter to the editor of the New-York Daily Advertiser, dated New-Orleans, June 7th, says—"I consider it a duty to inform you of the dreadful mortality that surrounds us in this devoted city. Not an hour can we call our own. The morning's dawn cheers our healthy frames; at the evening's close they are shrouded for the tomb. Poor and rich, bond and free, prudent and imprudent, are alike swept off in a brief hour.—At night they retire in perfect health; in the morning they repose in death. Truth would not be credited. My time will not permit me to be as particular as I would wish. The scourge commenced with a good breeze from the S. E. last Monday, (though we had had many cases through the winter), since which time we have lost more of that class who may be styled well provided for, than we did during the visit of the disorder last November. Among the many our papers will point out several names; would they were all! But a small part are mentioned in them. The physicians are indefatigable in their exertions; but they acknowledge that the disorder baffles their art. Seldom the patient survives longer than twelve hours. The deaths last night were forty, among the respectable; in the lower classes no one knows. Very few recover. The deaths are now estimated at eighty a day, from the interments in the grave-yards alone."

Another letter, dated in the evening of the 8th ult. mentions a change of the wind to the north, during the preceding night, and that not a new case of cholera had been reported during the day, among the upper classes. Hopes were therefore entertained of a speedy disappearance of the scourge.

A letter dated the 11th ult. however, says—"There have been an immense number of cholera cases yesterday and to-day. They generally yield to medicine, but some are so rapid as to render medicine useless, and shew our atmosphere to be poison. Average deaths for the last eleven days, sixty per day."

The New-Orleans Advertiser, of the 12th ult. says—"It is with great and unfeigned sorrow we have to announce, for the information of our readers at a distance, that the cholera still continues its ravages in the city and country, notwithstanding the changes in the atmosphere are rather favorable. We think it has abated in malignity considerably since Friday last. There were seventy-one burials on Monday in both cemeteries, and forty-two yesterday in the catholic. We were unable to obtain any statement of the number at the protestant cemetery. We have heard that the number amounts to twenty-five.

The Bulletin, of the 13th ult. says—"Interments on Tuesday at the catholic cemetery, were 42, and at the protestant 13; total 55. There is an evident *decline* in the number of deaths, and it is fully hoped that to-morrow's report will shew a much greater decline, as we believe that it has its regular increase, until the 15th or 16th day, and as quickly subsides."

Lexington, Ky.—The Lexington Gazette, of the 15th ult. says—"We have the pleasure to inform our friends at home, as well as those abroad, that after raging for two weeks, with a violence and fatality without perhaps a parallel in the history of the malady since its first appearance in America, the cholera has so far abated as to afford a cheering prospect of its shortly leaving our ill-fated city entirely.—Since 6 o'clock yesterday evening, we have heard of no new case, tho' there have been two or three deaths from old cases and relapses.

"*P. S.*—A few minutes before 12, we learnt that there had been a few cases since morning, but supposed not to be violent."

Peculiarities of the Cholera at Lexington. In a single family, remarkable for its neatness, enjoying a fine, airy, and usually most healthy residence, removed from the dense part of the town, by extensive vacant ground around it, *ten of the household perished in seven days.* Those of the family who have so far escaped the infection, ascribe it to the use of laudanum. It is mentioned in the brief note which we have received, as a peculiarity in the cholera at Lexington, *that the smallest dose of calomel*, or other purgative, would run to cholera in an hour, even if the person taking it had no symptom of the disease before. Dr. Dudley, a most eminent physician of Lexington, is of the opinion, that the violence of the disease as it appears there, exceeds that which marked it at Havana.—*Alb. D. Adv.*

Matanzas, East-Florida.—A letter from Matanzas, dated June 5th, says—"You can have no idea of the gloom that prevails here in consequence of that dreadful scourge, the cholera. In the cities it has nearly ceased, but in the country its path is marked with desolation and ruin. On an estate having 100 slaves, every soul perished. Another with 60, lost 55. A slave ship lately landed 400 miserable wrtches, of whom all but three died. Eight negroes were taken down on an estate eighteen miles from this town, a few days ago. The proprietor, Mr. S——, an Englishman, an old acquaintance of mine, immediately came to town to our house. His servant was taken down after he got in, and died in the yard under my window. The old gentleman returned to his estate the day before yesterday, where he found 38 out of 60 dead. He was immediately seized himself; when a black boy was dispatched to us with a note, stating that his master was dying. The boy had scarcely delivered the note, when he staggered, fell on the floor, and in a few hours was a corpse. The old gentleman is dead, and the estate entirely deserted. This is the picture of many other estates."

Natchez.—The cholera also prevails at Natchez, and several other places on the Mississippi. But it is disappearing from Wheeling; and the report of its having appeared in Pittsburgh is contradicted.

A Kentucky paper, of the 17th ult. contains a report of the death of Mr. Barry, postmaster-general, of the cholera, while travelling with his family in that state. But as Mr. B. attended a public dinner given to Mr. Webster, at Cincinnati, on the 17th, the report must be unfounded.

Moses Brown and the President.—At Providence, the venerable Moses Brown called upon the President, at his lodgings. The President came to receive him, and was addressed as follows:—"Friend Jackson, having been acquainted with thy predecessors, I thought I would call upon thee." To which the President replied, that he was happy to meet with a man so venerable in years, in the possession of all his faculties, and hoped that God would continue to bless him. Mr. B. expressed a desire that he might visit the friends' school, before he should leave the city, which he accordingly did in the afternoon, where he again met the venerable patriarch, whom, on taking leave, he addressed in the following terms:—"Mr. Brown, I have examined your institution, and find no imperfection in it. God bless you, sir." To which the sage of almost a century replied, "I wish thee a safe return to thy home. The Lord bless thee."—*Prov. paper.*

Chenango Canal.—Mr. Jervis, chief engineer on the Chenango canal, passed through this village last week, on his way north. It appears that the survey of the several routes north of the summit level is concluded, and that the engineers are about to commence the survey in this direction from the summit level.—*Oxford Gazette.*

A man named Wilson, was murdered in Cincinnati, 4th ult. by William Lytle, who has been committed to prison.

MARRIED.

In New-York, on the 27th ult. by Rev. David Smith, D. D. Mr. *Simeon P. Smith*, to Miss *Hetty H. Smith*, daughter of Mr. Walter D. Smith, both of this city.

DEATHS.

In Hartwick, Otsego county, on the 12th of May, of consumption, Miss *Emeraney Maynard*, aged 30. For the last fifteen years she had been a worthy member of the church of Christ. She took a lively interest in the Sabbath school, of which she had for many years been a teacher; and her ardent desire for the salvation of sinners, evinced to all around her the excellence and power of religion. During her last illness, which was long and very painful, her mind was perfectly tranquil and happy. Her great anxiety was to be freed from sin, and entirely consecrated to the service of God. She often expressed a desire to praise God with an immortal tongue, which could not be subject to sin and defilement. She had no fear of death; and at last, when conscious the grim messenger was rapidly approaching, her faith remained firm and unshaken, and she calmly fell asleep in the arms of her blessed Saviour.

In New-York, on the 20th ult. Col. *Nicholas Fish*, aged 74. Col. F. was one of the few surviving officers of the revolution; was engaged in several battles, and possessed the confidence of Washington, La Fayette and Hamilton.

At Cape-Girardeau, Missouri, on the 10th ult. of cholera, Hon. *Alexander Buckner*, United States senator from that state. His lady died of the same disease, and at about the same time.

NOTICE.

A Temperance Address will be delivered by Alvan Stewart, Esq. at Bleecker-street Church, on Sunday next, (7th inst.) at 6 o'clock, P. M.

Those who have not united with Temperance Societies are respectfully invited to attend.

June 2, 1833.

UTICA YOUNG MEN'S SOCIETY.

The usual meeting will not be held the present week. GEO. TRACY, *Sec'ry.*

Utica, July 2, 1833.

WESTERN EDUCATION SOCIETY.

Amount received from the Eastern District, from the 15th of March, to the 15th of June, 1833.

Augusta, From W. H. Chandler, $37.50: J. Knox, 10: S. Morse, 3: J. Lewis, 2: Sundry individuals, 13.68,	$66 18
Bainbridge, From I. S. Fitch,	50 00
Batavia, Female Association,	6 00
Clinton, Female Benev. Soc'y, by D. H. Hastings, 6; By collection, 57.15,	63 15
Cherry-Valley, D. H. Little, 30; Mrs. I. Little, 3; Mrs. A. Loomis, 5; J. O. Morse, 5; Mrs. H. Olcott, 3; A friend, 1; Sundry individuals, 12.75,	55 75
Cortlandville, 1st Pres. Church, 14 47; *Chenango-Forks*, Mrs. H. Rogers, 1,	15 47
Fayetteville, 29.34: *Homer*, by S. B. Hitchcock, 23.13; by Rev. J. Keep, 18; Benev't Association, by Dr. Searl, 8; A friend, 1,	79 47
Litchfield, Pres. Church, 9.35: Norwich Society, 2.62,	11 97
Lisle-Centre, From Rev. Seth Burt,	1 00
Madison, Cong'l church and congregation	30 87
Manlius, In part of a temporary scholarship,	26 62
Marshall, Female Benev. Society, 8; Mrs. S. Hitchcock, 1; Mrs. Barton, 12.54, a coll'n,	21 54
New-Hartford, From Rev. C. Bushnell,	2 00
New-York Mills,	29 46
Onondaga Presbytery, by Abijah Thomas,	6 66
Onzida Association, by Dr. Norton,	5 09
Oswego, By C. B. Pixley,	8 50
Paris-Hill, From E. Pierce, by G. W. Smith,	75
Parishville, Fem. Ed. Soc'y, by Mrs. Flower,	10 00
Sherburne, By Rev. J. N. Sprague,	6 29
Springfield, 1st Pres. church & congregation,	12 00
Western, Pres. church and soc'y, 17.79; Mrs. Dunn, 2; Mrs. P. Bailey, 3, the avails of gold beads,	22 79
Utica, 1st Pres. Society Benev. Ass'n, by Mr. Bagg, treas'r, 165.22, $75 of which to be applied on the Aikin scholarship for 1832, and 75 for 1833; and 85.28 from sundry individuals, by collection,	252 50
2d Pres. Soc'y, from A. Stewart, Esq. 5; sundry individuals, 12.75,	17 75
Cash, the avails of jewelry,	7 00
The whole amounting to	$809 81

O. S. HOYT, Cor. Sec'ry of the Eastern District of the W. E. Society.

Utica, June 21, 1833.

List of Letters received at the office of the Western Recorder, during the last week.

G. G. Johnson, A. Chandler, C. Coakley, L. Barrows, J. P. Webb, R. D. Delloy, J. Cross, H. Perkins.

BLANKS.

A Good assortment of Lawyers' & Justices' Blanks, will be found at G. TRACY'S Bookstore.

SCREWS.

CIDER-MILL, Clothier's, Grist-Mill, and Packing *SCREWS*, for sale at Nos. 105 & 107, Genesee street, next door to Shepard's Canal Coffee-House, Utica. THURBER & TOWNSEND.

July 2, 1833. 27m3

MAPS.

HINMAN'S Traveller's Guide, comprising a Map of the United States, with all the principal towns, and directions for finding each town with facility.

Also, Hinman's Maps of the following States, viz: New-York, Pennsylvania, Ohio, Indiana, Maryland, Virginia, North and South-Carolina, Kentucky, Tennessee, Missouri, and Louisiana.

The above Maps are put up in the pocket form, and are for sale, by the dozen or single, by

Utica, July 2, 1833. G. TRACY.

PIANO FORTES,
AND MUSICAL INSTRUMENTS.

THE Subscriber has received, and offers for sale, at his Ware-Room, No. 69, Genesee street, an elegant assortment of *PIANO FORTES.* They are from the well known manufactory of Dubois & Stodart, selected with great care, of excellent tone and workmanship; which he will warrant himself, and also sell precisely at their prices. Likewise, a fresh assortment of other kinds of Musical Instruments, and articles in his line, as usual. Also, a large supply of the latest Printed Music, for the piano-forte and other instruments, at half the marked prices.

Piano Fortes repaired, tuned, and lessons given upon the same, as usual; also, *rented* by the month or year.

The patronage of his friends and the public is respectfully solicited. GEORGE DUTTON.

Utica, July 2, 1833. 27w3

"MILLENNIUM PLATES,"

THIS splendid pattern of Plates was invented and imported only by Mr. *Thomas F. Field*, No. 209, Greenwich street, New-York, (late of this city.)—They arrived from Europe last week, and will be received and for sale this week, by the Subscriber, No. 32, Genesee street. THOMAS HARRIS.

N. B.—A complete assortment of CHINA, GLASS, and EARTHEN WARE, of the newest and best patterns, constantly on hand, wholesale and retail, at New-York prices. *Utica, June* 17, 1833. 25w8

NEW GOODS AGAIN.

BARTON & BUTLER, at the old stand, No. 54, Genesee street, have just received another lot of New and Fresh Goods, which they will sell very low.

June 17, 1833.

FRENCH MUSLINS—a new & beautiful style of French Muslins, just received at

June 25, 1833. BARTON & BUTLER's.

FLUTED LACE QUILLINGS—the only lot in this city, can be found at

June 25, 1833. BARTON & BUTLER's.

MUSLIN EDGINGS & INSERTINGS—Just received a new lot, at No. 54, Genesee st.

June 25, 1833. BARTON & BUTLER.

THREAD LACES, EDGINGS, & INSERTINGS—A good assortment always at

June 25, 1833. BARTON & BUTLER's.

NEW GOODS.

A SUPPLY of New Goods, received yesterday, by

June 18, 1833. (23) GEORGE BRAYTON.

POCKET BIBLE DICTIONARY.

A POCKET Dictionary of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 646 pages, price bound in muslin, 62 1-2 cents, and by the quantity, 50 cents per copy. This Dictionary cantains a greater number of articles, and more matter, than any work of the kind now published; and its great advantage over all similar works is, that it explains and defines such terms as teachers and common readers of the bible wish to have explained; such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts, and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the bible.

JULIA CHANGED, or the true history of a happy Christmas, illustrated with a variety of cuts; price, neatly bound, 13 1-2 cents.

THE RINGLEADER, a tale for boys, illustrated by a variety of fine original cuts; price 22 1-2 cents.

THE ONLY SON, or the history of Jonas Ross and his mother, a beautiful story for boys, illustrated by a great variety of fine original cuts, will be published in a few days.

CHILDREN's BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may be found at the American Sunday School Union Depository, No. 169, Genesee street, near the Western Museum.

Utica, July 2, 1833. 27

LAMP OIL.

Wholesale & retail, at the old stand of Hunt & Bristol.

THE following lots are offered:—

1000 gallons pure Sperm, (winter strained).
2000 do. do. Do. summer Do. a part of which is very *white*, and recommended highly to manufacturers for the use of machinery.
2000 gallons ref'd Whale Oil, of a superior quality.

This article is warranted to burn well during the summer months.

Also, a few hundred gallons of

Dutch Linseed Oil.

The above is put up in small and large packages, to suit purchasers.

An arrangement has been made by the subscriber, with a large oil dealer at New-Bedford, which enables him to furnish at short notice, *pure* Oil, by any quantity, at about New-York prices.

DAVID HUNT, Jr.
Utica, June 25, 1833. Druggist & Grocer.

3000 POUNDS BLEACHING SALTS, for sale low, by DAVID HUNT. Jr.

June 25, 1833. 26w3

NEW GOODS.

J. M. HATCH has this day received a fresh supply of Summer Dry Goods, among which may be found many scarce and desirable articles. Hernani and Crape Handkerchiefs, Blond Gauze Veils, best H. S. Gloves, Mixed and Random Cut Hose, Plain Brown Parasols, French Muslins, &c.

Utica, June 25, 1833. 26w3

MATTRESSES.

MATTRESSES for Families, Boats, &c. of all sizes, *warranted of pure curled hair*, and made in the best manner. Also, a few made of genuine Florida Moss and Russian Goat's Hair, constantly for sale by the Subscribers, at No. 62, Genesee street.

June 18, 1833. ELLIS & COOPER.

PULPIT TRIMMINGS.—The Subscribers have constantly for sale, Satin, Damask, Ingrain, and Worsted Moreens; Silk & worsted Fringes, Tassels, Cords, &c. ELLIS & COOPER,

No. 62, Genesee st.

☞ A few pieces superior quality & splendid pattern CARPETINGS, have just been added to their stock. *June* 18, 1833. 25m3

TO SMITHS & CARRIAGE-MAKERS.

OLD Sable Russia and Swedes Iron,
English & American flat & round Do.
Anvils, Bellows, and Bellows Pipes,
Hammers, Sledges, and Vices,
American, Cast and German Steel,
Brazier's Rods, American & English Hoops,
Nail Do. Rasps, Files, and Borax,
Cart, Waggon and Coach Boxes,
Axletree Drafts, finished and unfinished,

Carriage Springs, &c. &c.

The above Articles may be found at No. 105 & 107, Genesee street, Utica.

Where also may be found,

DRY GOODS, Groceries, Hard-Ware, Flour, Pork, Tar, Pitch, Oakum, Salt, Lamp Oil, &c.

THURBER & TOWNSEND.

Utica, June 10, 1833. 24m2

LADIES' HATS.

30 Cases Leghorn, Tuscan & Straw HATS, fashionable shapes and cheap, received this day, by

May 20, 1833. (21) SAMUEL THOMSON.

SADDLERY, CUTLERY, AND HARDWARE.

THE Subscriber has received from Birmingham, Sheffield, and New-York, and is now opening, a complete assortment of all the varieties of Goods in the Hardware Line, which he offers at wholesale and retail, on the most reasonable terms, for cash or approved credit, at No. 129, Genesee street.

Utica, May 6, 1833. S. AYLSWORTH.

19

CAST-STEEL SCYTHES.

SUPERIOR warranted Grass and Cradle Scythes, stamped, (Rockwell & Hinsdale), for sale by the dozen or single, at No. 129, Genesee street.

Also, Scythe Stones, German Hones, Hindostan Oil and Scotch Grey Stones. S. AYLSWORTH.

May 21, 1833. 21

SADDLERY.

AN elegant assortment of SADDLERY just received and opening. Also, 500lbs. Shoe and Harness Thread. Likewise, Shovels, Spades, Hoes, Cast-steel Axes, Anvils, Vices, Nails, Butts, Screws—Mill, crosscut, hand, pannel, back, compass, webb, tenon, veneering, buck and key-hole Saws.

May 21, 1833. 21 S. AYLSWORTH.

DR. J. O. STANDISH, *Surgeon Dentist*, having taken G. A. Foster into partnership with him, the business will hereafter be conducted under the firm of STANDISH & FOSTER, at their office, No. 130, Genesee street, nearly opposite the Canal coffee-house, where all calls in their profession will meet with careful attention.

N. B.—The Subscribers will hold themselves ready to attend at the dwellings of those who may wish their aid. J. O. STANDISH.

Utica, May 13, 1833. G. A. FOSTER.

IMPORTATIONS.

JAMES DANA is now receiving directly from Birmingham & Sheffield, his spring supply of HARDWARE, which he will sell on reasonable terms, at wholesale or retail. Purchasers are requested to call and examine goods and prices at No. 88, Genesee street.

Utica, April 30, 1833. 18

HOUSE-KEEPING ARTICLES.

TABLE and DESSERT Knives & Forks, (a few complete sets of nice ivory and self-tip balance handles); Carvers; Plated, Britannia and Iron Table and Tea Spoons; Brass Andirons, Shovels and Tongs; Plated, Brass, and Iron Candlesticks; Tea Trays; Plated and steel Snuffers, with Trays, Tea and Coffee Pots, Gridirons, Sadirons, Hollow Ware, &c. can be found at JAMES DANA's, No 88, Genesee street.

April 30, 1833. 18

CARPET WAREHOUSE,
No. 62, Genesee Street.

THE Subscribers are receiving an entire new stock of Kidderminster, Venetian, Three-Ply, Ingrain, Jackson, and Orleans CARPETINGS; all of which have been bought under the reduced tariff, and which they offer at a very small advance from cost.

Also, Brussels, Wilton, and Imperial Rugs, Floor-Cloths, Oil Cloths, Carpet Rods, Bindings, and Floor-Mats; with pure curled hair Mattresses, warranted of the first quality. ELLIS & COOPER.

Utica, April 23, 1833. 17

Also, a splendid assortment of Fancy & Staple DRY GOODS, unusually cheap.

NOTICE.

A. HITCHCOCK having taken Geo. D. Foster into partnership with him, the business will hereafter be conducted under the firm of A. HITCHCOCK & Co. who have on hand Drugs & Medicines, Dye-Woods, Oils, Paints, Wines, Teas, Sugars, &c. wholesale and retail, No. 83, Genesee street, Utica.

All persons indebted to, or having demands against A. Hitchcock, will please to call at the above establishment for settlement.

Utica, March 12, 1833. 12w3

NEW GOODS.

STACY & ALLEN have just received a few elegant new style PRINTS, for spring trade. Also, Hernani, Crape, Gauze and Silk Handkerchiefs, &c.

April 8, 1833. 15

POETRY.

From the New-York Evangelist.

THE BIBLE.

To light the way to worlds on high,
For guilty mortals doom'd to die,
This precious book is given;
Its sacred pages there unfold
A mine more precious far than gold;
The blissful joys of heaven.

Without that light, must you and I
Rest all our hopes beneath the sky,
And through dark ways be driven;
But guided by that brilliant ray,
Our vision clearly marks the way,
Which leads to hope and heaven.

Whilst here on earth our spirits crave
A view of scenes beyond the grave,
When death these frames has riven;
This holy book, with record true,
Invites our faith to take a view
Of glorious scenes in heaven.

And should we dare to close our eyes,
And all that sacred truth despise,
We ne'er should be forgiven;
Our darken'd path would downward tend,
And fearful be our latter end,
With loss of bliss and heaven.

Then may it be our dear delight,
To ponder o'er, by day and night,
At morning, noon, and even,
Those blessed truths of love divine,
Which ever brighten, ever shine,
And rise from earth to heaven.

And whilst on earth we yet remain,
Expos'd to trials, cares and pain,
May one blest day in seven
A fortaste give, of joys above,
Where all is peace, and all is love:
The happy rest of heaven.

From the Presbyterian.

THE ANGEL OF INTERCESSION.

"And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

In heaven's high court, with awe profound
The sacred armies raise their song;
And thousand thousands stand around
The King, a holy happy throng.
Yet One there is whose glories far
Outshine the radiance of them all,
'Tis David's Son, the morning star,
The Lamb of God, and Lord of all.

He stands a priest before the throne;
A censer fills his mighty hands;
To plead for blessings not his own,
To bear our plea, Immanuel stands:
And while he bears upon his breast
The sorrows of his earthly race,
The Father gives his high behest,
And heaven applauds the King of Grace.

Then wipe the tear, repress the sigh.
Thy cause is sure, if Jesus pleads.
In every sorrow he is nigh,
His power can reach thy utmost needs.
Thy forerunner within the vail
Is touch'd with all thy deep distress:
What he hath promis'd shall not fail;
When Christ petitions, God will bless.

S. H. D.

MISCELLANEOUS.

From the Vermont Chronicle.

OBITUARY.

Died, at his residence in Manchester, on the 23d of May, the Hon. Richard Skinner, aged 55 years.

Three weeks previous to his death, he was called on business to a neighboring town. While proceeding in company with his wife, his horse suddenly started from the road, by which meads he was thrown with violence from his waggon, and severely injured in his head and other parts of his body. His wounds prevented his being removed to his own house for several days; and in connection with other complaints that had long preyed upon his system, soon reduced his strength and overpowered his constitution. He lingered about a week after he reached his own dwelling, and then resigned his spirit into the hands of him who gave it. Some account of the life and character of the deceased will be interesting to his friends in this state.

Richard Skinner was born in Litchfield, Ct. on the 30th of May, A. D. 1778. He was admitted to the bar of Litchfield county in 1800, and removed to Manchester the same year. He received the office of State's Attorney in 1801, in which he continued for several years. He was appointed Judge of Probate in 1809, and elected a member of Congress in 1813. He was appointed associate Judge of the Supreme Court in 1816, and received the office of Chief Justice the year following. He was a member of the State Legislature in 1818, and Speaker of the House. In the year 1820, he was elected Governor of the state, in which office he continued three years. He was re-appointed Chief Justice of the Supreme Court in 1824, and resigned in 1829. As an advocate, he was indefatigable in his investigations, careful and thorough in preparation; in argument, ingenious and successful. As a jurist he was well versed in the principles of law. As a judge, he was able, dignified, and impartial; correct and felicitous in the application of legal principles, and thorough and expeditious in the discharge of business.

The general influence of Judge Skinner, from the time of his becoming a citizen of this state, has been uniformly and decidedly in favor of good morals and religion.

As a Christian he was exceedingly distrustful of the genuineness of his own piety. When actively engaged in the duties of religion, however, he seemed to forget his doubts, and found his heart kindle with free devotion. He was subject to religious impressions in early life, but did not make a profession of his faith until the autumn of 1829. In a revival which occurred in 1831, his feelings were very much interested. In the autumn of the same year a Bible Association, on the plan of mutual instruction, was organised in the congregational society, and he was chosen by one of the classes for a teacher. He entered into this work with an interest, that increased to the end of his life. He made it the study of the week to prepare for the exercise of his class on the Sabbath, and often, when detained by ill health from the regular service of the sanctuary, he would spare health to be present with his class. In his sickness his mind dwelt with peculiar interest, upon the glorious sovereignty of God. "How," said he, with singular emphasis—"How we attach a stigma to *terms! sovereignty!* If it were not for that, all would be despair."

He said he had no confidence in any thing but the sovereign mercy of God. As for the confidence of his fellow-men, his standing in society, or any thing of that nature, it was of no advantage to him in respect to his acceptance with God; but, said he, "a great disadvantage. You ask me if I have a hope? and if that hope is founded upon the atonement of Christ? I say, yes; and I know of no intelligent Christian, whose hope is founded upon any thing else." These views, which he expressed from time to time to one who visited him daily during his sickness, convey satisfactory evidence, that he was sustained in his dying hour by faith in God, and a humble reliance upon the grace of the Lord Jesus Christ.

In his death, the church and society with which he was connected have experienced a loss, which will not soon, nor easily, be made up. The Bible Association, and particularly, the class of young men who enjoyed his instructions, will long deplore his sudden and unexpected departure. The various literary and benevolent institutions in whose interests he was engaged, will miss his counsel and co-operation; and the community at large will realise the loss of a distinguished and useful fellow citizen. In his family, however, this bereavement will be still more bitterly felt. Communicative and agreeable as a companion; tender and affectionate as a husband; and as a father, mild, yet firm and uniform in the government of his family, he commanded the affection and respect of all the member of his household. May the God of the widow and the fatherless sustain the bereaved companion and children in their deep affliction; and may this solemn dispensation of his providence quicken us all in our preparation for another world.

From Innes' "Advice to Church Members."

IMPORTANCE OF PERSONAL RELIGION.

Take heed to yourself, lest you mistake an increase of gifts for a growth in grace. Your knowledge of the scriptures, your abilities for explaining them, and your ministerial talents in general, may considerably increase by reading, study, and public exercise; while real godliness is far from flourishing in your heart. For, among all the apostolic churches, none seem to have abounded more in the enjoyment of spiritual gifts than the church at Corinth; yet few of them appear to have been in a more unhappy state or more deserving of reproof. I have long been of opinion, my brother, that no professors of the genuine gospel have more need to be on their guard against self-deception, respecting the true state of religion in their own souls, than those who statedly dispense the gracious truth. For, as it is their *calling* and their *business* frequently to read their bibles, and to think much on spiritual things; to pray and preach, and often converse about the affairs of piety; they will, if not habitually cautious, do it all *ex officio*; or merely as the work of their ministerial calling, without feeling their own interest in it.

To grow in love to God, and in zeal for his honor, in conformity to the will of Christ, and in heavenly-mindedness, should be your first concern. Look well, therefore, to your internal character. For it is awful to think of *appearing* as a minister, without being *really* a Christian; or of any one officially watching over the souls of others, who is habitually unmindful of his own immortal interests.

In the course of your public ministry, and in a great variety of instances, you may, perhaps, find it impracticable to enter into the true spirit of a precept, or of a prohibition, so as to reach its full meaning, and its various application, without feeling yourself convicted by it. In cases of this kind, you must fall under the conviction secretly before God, & pray over it with undissembled contrition; agreeably to that saying, "Thou that teachest another, teachest thou not thyself?" When ministers seldom make this practical application of their public admonitions and cautions, as if their own spiritual interests were not concerned in them, their consciences will grow callous, and their situation, with regard to eternity, extremely dangerous.—For, this being habitually neglected, how can they be considered as "walking *humbly* before God?" which, nevertheless, is of such essential importance in the christian life, that, without it, all pretences to true piety are in vain.

From the New-York American.

THE SLAVE TRADE AT RICHMOND.

It is perhaps not an uncommon thing for the Richmond Enquirer to publish such advertisements as that which follows, and which is taken, as will be seen by its date, from a recent number of that paper. It so happens, however, that our eye has not before been caught by any such; nor even now, but for the words at the head of this paragraph, which forms the pith of the advertisement, would it probably have attracted attention. But when all parties and all right thinking individuals in this country, and the law of the land, agree in considering the foreign slave trade as felony of the worst sort, it does startle one not a little, to find in the capital of Virginia a man thus advertising himself as carrying on a slave trade, not less objectionable on principle, and ostentatiously setting forth to "gentlemen" the facilities, the accommodation, and the comfort, (the "jail attached" constituting, we presume, a part of the comfort), with which he can carry on the nefarious traffic. Surely, public sentiment, in such a civilised community as Richmond, must be outraged by such an open display of the evils incident to slavery, and which even those who profit by it must feel to be unfit, most unfit to be blazoned forth in the face of a free and christian community:—

"Notice.—This is to inform my former acquaintances and the public generally, that I yet continue in the slave trade at Richmond, Virginia; and will at all times give a fair and market price for young negroes. I live on Shockœ hill, near the poor house, where application is desired to be made.—Persons in this state, Maryland, or North-Carolina, wishing to sell lots of negroes, are particularly requested to forward their wishes to me by mail at this place; and also, persons living near Richmond, having one or more for sale, will please inform me of the same, which will be immediately attended to. Persons wishing to purchase lots of negroes are requested to give me a call, as I keep constantly on hand at this place a great many for sale, and have at this time the use of one hundred likely young negroes, consisting of boys, young men, and girls; among which are several very valuable house servants of both sexes; and I will sell at all times at a small advance on cost, in lots to suit purchasers. Persons from the southern states wanting to buy a choice lot of slaves, will do well to call on me, as I shall be able to furnish them at any time; and gentlemen in the south or elsewhere, who may wish to communicate on this subject, are respectfully requested to forward their letters to me at Richmond, which will be duly attended to. I have comfortable rooms, with a jail attached, for the reception of negroes; and persons coming to this place to sell slaves can be accommodated, and every attention will be given to have them well attended to; and when it may be desired, the reception of the company of gentlemen, dealing in slaves, will conveniently and attentively be received. My situation is very healthy and suitable for the business. "Lewis A. Collier.

"*April* 19, 1833."

DEISM.

The first attempt to establish deism was by a man in England, who styled himself the priest of nature. He relapsed from being a dissenting preacher in England, of an orthodox creed, to socinianism; thence to deism; after which he set up in London a house of worship, formed a liturgy, was patronised by some persons of influence, preached, and collected some disciples. But most of his people became atheists, and after an experiment of four years, the congregation was reduced to nothing, funds failed, and the effort was abandoned.

The most formidable enterprise in this way took place in France, during the revolution. Having found by some experience, that to acknowledge no God was to have no law, and to be without religious institutions was to want civilisation and peace; certain persons, distinguished for learning, and calling themselves *Theophilanthropists*, set up a society for the worship of God on the principles of deism. The desolated churches of Paris were given for their object. A directory of deistical worship was published, containing prayers and hymns. Lectures were substituted for sermons. The ceremonies were simple, tasteful and classical. Music added its charms. The form of worship was sent into all parts of the country, and great exertions were made by the powers of the state to get up this *religion* in every town. Circumstances were exceedingly propitious to the enterprise. Christianity had been banished. Her witnesses were in sackcloth. She had none to oppose themselves to the scheme of her enemies. The country was sick of the horrors of atheism. Some religion was demanded by public feeling. This contrivance had nothing in it offensive to the sinner, while it seemed to be skilfully adapted to the people and the times. Moreover, it was patronised by government and conformed to by the learned. The ceremonies were well performed, the musical accompaniments excellent. *But all would not do.* No sooner had novelty ceased than the assemblies were thinned. The trifling expenses of music and apparatus could not be raised out of the liberality of the people. The society was split up with dissensions. *None, at last, could be got to lecture.* To keep up the popular interest, and to escape the charge of bigotry, religious festivals were appointed, in which a union of service was attempted to be formed between Jews, Protestants, Catholics, Deists, and Atheists. There were festivals in honor of Socrates, of Rosseau, and of *Washington!* At one of these, a banner inscribed with the name "Morality," was carried by a man notorious as a professor of atheism. But all would not do. The great principle of religion was wanting.—*M'Ilvaine's Lectures.*

THE RESURRECTION.

Twice had the sun gone down upon the earth, and all was yet quiet at the sepulchre. Death held his sceptre over the Son of God. Still and silent the hours passed on. The guards stood by their posts; the rays of the midnight moon gleamed on their helmets, and on their spears. The enemies of Christ exulted in their success. The hearts of his friends were sunk in despondency and sorrow. The spirits of glory waited in anxious suspense to behold the event, and wondered at the ways of God. At length, the morning star, arising in the east, announced the approach of light; the third day began to dawn on the world; when, on a sudden, the earth trembled to its centre, and the powers of heaven were shaken. An angel of God descended; the guards shrunk back from his presence, and fell prostrate on the ground. His countenance was like lightning, and his raiment was as white as snow. He rolled away the stone from the door of the sepulchre, and sat upon it. But who is this that cometh forth from the tomb, with dyed garments from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength! It is thy Prince, O Zion! Christian, it is your Lord! He hath trodden the wine press alone; he hath stained his raiment with blood; but now, as the first born from the womb of nature, he meets the morning of his resurrection. He arises a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious. It was the jubilee of the universe! The morning stars sung together, and all the sons of God shouted aloud for joy. The Father of mercies looked down from his throne in the heavens; with complacency he beheld the world restored; he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him; when the blessings of the eternal descended as the dew of heaven for the refreshing of the nations.—*Scotch Preacher.*

ALMOST RELIGION.

There is a religion which is too sincere for hypocrisy, but too transient to be profitable; too superficial to reach the heart; too unproductive to proceed from it. It is slight, but, as far as it goes, not false. It has discernment enough to distinguish sin, but not firmness enough to oppose it; compunctions sufficient to soften the heart, but not vigor sufficient to reform it. It laments when it does wrong, and performs all the functions of repentance for sin, except forsaking it. It has every thing of devotion except the stability, and gives every thing to religion except the heart. This is a religion of times, events and circumstances; it is brought into play by accidents, and dwindles away with the occasion which called it out. Festivals and fasts, which occur but seldom, are much observed, and it is to be feared, *because* they occur but seldom; while the great festival which comes every week, comes too often to be respectfully treated. The piety of these people comes out much in sickness, but is apt to retreat again when recovery approaches. If they die they are placed by their admirers in the saint's calender; if they recover, they go back into the world they have renounced, and again suspend their amendment, as often as death suspends his blow.—*H. More.*

WHITESBORO' FEMALE SEMINARY.

This School will be open for the reception of Pupils, on the first Tuesday in July next, under the charge of Miss Araminta P. Rice. The following are the terms per quarter:—

Reading, Orthography, Writing, English Grammar, Geography, and Mental & Practical Arithmetic, $4,

The same, with American History, Universal Geography, Ancient Geography, Ancient History, Natural Philosophy, Composition, and Astronomy, $6.

The same, with Modern History, Logic, Rhetoric, Elements of Criticism, Moral Philosophy, Evidences of Christianity, Botany, Algebra, Geometry, Trigonometry, Enfield's Institutes, and Intellectual Philosophy, $8.

Latin and French Languages, each, $6.

Chemistry, with Lectures, and use of chemical apparatus, $5.

Drawing, $6. Music (Piano), $12. Use of Piano, $2. Each session payable in advance.

The academic year is divided into *two sessions*, of twenty-two weeks each: *First* commencing on the first Tuesday in July, and ending on the 1st of December: *Second* commencing on the 12th of January, and ending on the 15th of June.

Pupils can have board in good families in the village, at from $1.25 to $1.50 per week, exclusive of washing.

Miss Rice having been for a number of years connected with Mrs. Willard's school in Troy, we feel that there is but little need of furnishing testimonials of her qualifications to teach in the best manner the above branches. The following letter has been received from Mrs. Willard:—

Troy, June 8th, 1833.

This certifies, that Araminta Rice has prosecuted with success a course of scientific and literary studies in my institution, and instructed to my satisfaction for three years in some of the higher branches, viz: Algebra, Geometry, Enfield's Institutes of Natural Philosophy, Writing, Arithmetic, Geography, &c. She has since been engaged in teaching at the south; and her employers agree with me in the opinion, that she is a well qualified and excellent teacher.

EMMA WILLARD,
Principal of Troy Female Seminary.

We might add the testimony of Dr. Marks, principal of the South-Carolina Female Institute, referred to in Mrs. Willard's letter, and of many others who are acquainted with Miss Rice's teaching; but we deem it unnecessary.

No teacher will be employed in this school, who is not qualified to teach in the best manner. Special attention will be given to moral and religious instruction. The manners, habits and exercise of the Young Ladies will receive due attention.

Lewis Berry,	Benj. S. Walcott,
S. Newton Dexter,	William Eells,
Theodore Sill,	Joel Root,
Harvey Bradley,	W. Lowrie,
Amos Camp,	Wm. Walcott,

Whitesboro, June 25, 1833. 26 *Trustees.*

A. HITCHCOCK & CO.

Have and are receiving, a very large and choice assortment of GOODS, which they offer, wholesale and retail, at the lowest prices, for cash or approved paper; among which are the following:—

Old Hyson,	TEAS.	Vermicella,	WINES.
Young Do.,		Maccaroni,	
Hyson-skin,		Spanish Segars,	
Imperial,		Old Madeira,	
Pouchong,		" Tencriffe,	
Souchong,		Sicily,	
Loaf & lump Sugar,		Malaga,	
Havana Do.		Muscat,	
Muscovado Do.		Molasses,	
Bunch Raisins,		Coffee,	
Bloom Do.		Pepper,	
Keg Do.		Pimento,	
Sultana Do.		Ginger,	
Oranges & Lemons,		Cloves,	
Figs & Prunes,		Nutmegs,	
Fire Crackers,		Mace,	
Do. Lights,		W. I. Preserves,	
Codfish,		Do. Ginger Do.	
Mackarel,		English Mustard,	
Herring,		American Do.	
Tamarinds,		Cayenne,	
Citron,		Long & short Pipes,	
Hickory Nuts,		Bar Soap,	
Madeira Do.		Fullers' Soap,	
Brazil Do.		Castile Do.	
Filberts,		Windsor Do.	
Almonds,		&c. &c.	

Also, DRUGS and MEDICINES, DYE-WOODS, and DYE-STUFFS, at the Green Store, No. 83, Genesee street, Utica.

Utica, May 28, 1833. 22m3

GODFREY'S HEAD-ACHE DROPS.

Those who are afflicted with the Nervous or Sick Head-Ache, should not hesitate to avail themselves of these Drops. The effect has been truly astonishing in most instances, as is attested by persons of the first respectability. Deacon A. Wright, of Keene, N. H. as appears by his certificate, had been afflicted for twelve years with the Nervous Head-Ache, and was entirely cured. Mrs. Harrington, also, found entire relief, after intense suffering for thirteen years.—Mr. Dana, cashier of the Cheshire bank, the Rev. Mr. Howe, and various others, have given, voluntarily, the most ample testimony of the efficacy of these Drops, in curing the Sick and Nervous Head-Ache almost immediately; and it has been found, that after taking cold, the symptoms of a return have been removed by from six to ten drops. Certificates and directions accompany each bottle. Price 50 cents per bottle, and $4.50 per dozen. For sale, by J. B. MARCHISI.

Utica, June 25, 1833. 26

KNAPP'S THEOLOGY.

Lectures on Christian Theology, by George C. Knapp, translated from the German by Leonard Woods, in two volumes, for sale by G. TRACY.

Also, a few copies of the second volume separate, for those who have bought the first. *June* 16, 1833.

COTTON MACHINERY,

MILL GEARING, &c.

The Subscriber is engaged in manufacturing every description of *Cotton Machinery*, of the most approved patterns.

Also,

Running Gears for Rail-Road Cars, turned and finished,	Steel fluted Rollers,
Cast iron Card Cylinders and Doffers, turned and fitted,	Iron do. Do.
Screws, of various sizes, turned and cut, viz. Cider, Oil, & Paper Mill, Vice, &c.	Top Rollers, covered,
Roving Guides,	Do. Do. without,
	Card Flyers,
	Throstle Spindles,
	Mule Do.
	Flyers,
	Cast iron Pumps for Cisterns, Wells, &c.
	Shuttles.

And will also furnish to order *Cotton and Woollen Manufacturer's Articles*, viz:—

Machine Cards,	Spring Punches,
Filleting Do.	Belt Leather,
Stripping Do.	Picker-string Leather.
Napping or Raising Do.	Lace Do.
Reeds, Brushes,	Roller Do. calf,
Tacks, Glue,	Do. Do. goat,
Emery, Pickers,	Do. Do. sheep.

Manufactory situated on the Erie Canal, near E. Hart & Son's Foundry, affording a convenient and cheap transportation to any part of the United States. Orders per mail promptly attended to.

Five or six good Machinists wanted immediately.

Utica, June 10, 1833. LEWIS S. PEASE.

FEMALE INSTITUTE,

In the building on Whitesboro' street, hitherto known as the YORK HOUSE.

This Institution is now open for the reception of pupils, a prospectus of which may be procured on application as above.

SAMUEL HUME McLAURIN, *Principal.*

Reference may be had, by permission, to the following gentlemen:—

Rev. B. Dorr,	Hon. J. Kirkland,
Rev. S. C. Aikin,	Dr. J. McCall,
Rev. G. W. Bethune,	J. H. Rathbone, Esq.
Hon. N. Williams,	J. A. Spencer, Esq.
Hon. T. H. Hubbard,	A. M. Beebe, Esq.

Utica, April 9, 1833. 15

NOTICE.

The co-partnership heretofore existing between *Sylvester Aylsworth* an l *Sylvanus Holmes*, having by limitation expired, is this day dissolved. All persons having demands against, or indebted to either of the firms of *Aylsworth & Holmes, S. Aylsworth & Co.* or *J. Brown & Co.* are requested to call at either of the old stands, and settle the same without delay, with either of the Subscribers.

SYLVESTER AYLSWORTH.
SYLVANUS HOLMES.

Utica, April 1, 1833.

The business of the HARDWARE ESTABLISHMENT will be continued by the Subscriber, at the old Stand, who respectfully solicits a continuance of patronage from his friends and the public.

SYLVESTER AYLSWORTH.

April 1, 1833.

The business of the MANUFACTURING ESTABLISHMENT will be continued by the Subscriber, who hopes by particular attention to its various branches, to retain its former patrons.

SYLVANUS HOLMES.

April 1, 1833. 14

PROVISIONS & GRAIN.

200 bbls. corn fattened Mess PORK,
200 bbls. do. Prime Do.
50 half bbls. do. Mess Do.
2500 lbs. smoked Hams,
100 firkins Lard, 50 jars Do.
10 tubs first quality Butter,
10 bbls. do. Do. in balls,
5000 bushels Oats, 500 do. Barley,
50 do. Seed Peas,
Flour, in barrels and half barrels,
Buckwheat Flour & Corn Meal.

The above articles are for sale, by

THOMSON & WRIGHT,
Huntington's Basin.

☞ Cash paid for all kinds of Produce, delivered at their Store. *Utica, March* 26, 1833. 13

PEW FOR SALE.

Pew No. 24, in the First Presbyterian Church, for sale on liberal terms. Enquire of JOHN WILLIAMS, Esq. Chequered Store.

April 16, 1833. 16m2

COTTON YARN.

3000 lbs. Cotton Yarn, No. 5 to No. 16, now receiving and for sale, at No. 72, Genesee street, by STACY & ALLEN.

HOPE FACTORY SHIRTINGS & SHEETINGS, for sale by the case, at No. 72, Genesee street, by STACY & ALLEN.

DR. ROBERTS' TRUE AND GENUINE WELCH MEDICAMENTUM,

Prepared from Instructions received from Dr. Roberts himself.

To the Public.—Three years ago, I offered for sale Dr. Roberts' Welch Medicamentum; and so great is the benefit the afflicted derive from its use, that numerous persons have tried to imitate it, and much injury has been done by a spurious composition, which has been offered for sale. The following, from Judge Stewart, will satisfy the public that the only genuine Medicamentum is prepared by me, and is constantly for sale by myself and agents. And I have no hesitation in declaring all other preparations, offered for sale as Dr. Robert's Welch Medicamentum, an imposition.

New-York, June 23, 1832.

I do hereby certify, that during the life of Dr. Roberts, of Steuben, I called on him for medical aid, and that he gave me directions to call on Dr. Hitchcock, of Utica, for medicine. I mentioned that I preferred he should prepare for me what I required; when he replied, that he had instructed Dr. Hitchcock to prepare his medicine, and by calling on him, I would obtain them prepared in as good a manner as if he had prepared them himself. NATHAN STEWART.

☞ Purchasers will notice, to prevent imposition, that my written signature is on the label of every bottle. M. HITCHCOCK.

Utica, Nov. 20, 1832. 47

FOR SALE,

A HOUSE and LOT, situate on the corner of Second and and Mary streets. The Lot is 60 feet on Second street, and 100 on Mary street. The House is two stories above the basement, well finished, and may be said to be one of the most pleasant situations in the village. Also, a Vacant LOT on Genesee street. For further information, apply to Thomas E. Clark, Esq. or the Subscriber. SAMUEL FARWELL.

Utica, Jan. 30, 1832. 5

Default having been made in the payment of a sum of money, secured to be paid by a mortgage, executed by Josiah De Wolf, of Bridgewater, in the county of Oneida, to Amos D. Brown, dated the 22d day of May, 1828, and recorded the 4th day of June, 1828, in the office of the clerk of Oneida county, in book M of mortgages, pages 420 and 421, of all that certain piece or parcel of land, situate in the town of Bridgewater aforesaid, known and distinguished by being bounded as follows, to wit: Beginning in the middle of the highway leading from the village of Bridgewater northerly, by said De Wolf's, at the southeasterly corner of a house lot now occupied by Henry C. Saunders; from thence running N. 75° E. 3.37 chains, on the southerly line of said Saunders' house lot, to a stake and stones in the southwesterly corner of said Saunders' house lot; thence S. 11° W. 89 links, to the middle of another highway, leading from the aforesaid one westerly, by Joel Blair's; thence along the middle of the last mentioned highway, S. 75° E. 3.37 chains, to the middle of the first mentioned one; thence along the middle of the same, N. 11° E. 89 links, to the place of beginning, containing three-tenths of an acre of land, be the same more or less; on which said mortgage there is claimed to be due, at the date and first publication of this notice, the sum of $384.64, for principal and interest: Now, therefore, notice is hereby given, that pursuant to a power in said mortgage contained, and of the statute in such case made and provided, the said premises will be sold at public vendue, at the house kept by Everett Lewis, in the town of Bridgewater, on the twenty-sixth day of September next, at two o'clock in the afternoon. March 29th, 1833.

A. Thompson, *Att'y.* AMOS D. BROWN.

Default being made in paying $675.58, claimed to be this day due, on a mortgage executed by Bailey Birge to Edward Allen, July 1st, 1831, recorded in book Q, No. 18, of mortgages at Oneida county clerk's office, pages 495, 496, of a village lot in Verron village, Oneida county; bounded northerly by the Seneca turnpike road, westerly by Salmon Case's lot, southerly by the Oneida turnpike, easterly by Shelburne Ives' lot; with all the rights and privileges which were conveyed to Green C. Bronson by Salmon Case, by deed bearing date September 20, 1820; said premises will be sold at public vendue, pursuant to a power of sale in said mortgage, and the statute in such case made and provided, at the inn of Ichabod Hand, in Vernon village, on the 18th day of November next, at 9 o'clock, A. M.—

May 21, 1833. E. ALLEN, *Mortgagee.*

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 30a4 35	Sole, oak tanned, lb.	20a22
Pearl do.	4 55a4 60	—— hemlock	17a20
Candles.		Dressed up. side	1 75a2 75
Mould	13a14	Undressed do.	1 00a2 50
Dipped	11a12	*Molasses.*	
Clover-Seed.		New-Orleans gal.	31a32
Per lb.	all	*Oil.*	
Coffee.		Whale, gal.	24a25
Havana	10a12	Sperm, sun.me	84a85
Java	13a14	—— winter	77a80
Cotton.		Linseed,	58a1 00
Upland	10a12	*Provisions.*	
Louisiana	12a13	Beef, mess. bbl.	9 50a10 50
Alabama	11a13	—— prime	5 25a5 75
Feathers.		Pork, mess	14 00a14 25
Live American	35a40	—— prime	11 00a11 25
Fish.		Hams, north. lb.	9a10
Dry cod, cwt.	2 62a2 75	Butter, N.Y. dairy	15a18
Scale	1 75a2 00	Hog's Lard	8a9
Pickled, bbl.	3 50a3 75	Cheese	6a8
Mackarel, No. 1	6 62a7 00	*Rice.*	
Shad, Con. mess	8 50a9 50	Prime, 100lbs.	2 75a3 00
Herring	2 12a2 25	*Salt.*	
Flax.		Turks-Island, bush.	42a43
American, lb.	10a11	Liverpool ground	31a32
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 50a5 56	Havana, white, lb.	8a11
Western (canal)	5 75a5 88	—— brown	8a9
Rye flour	3 75a3 78	New-Orleans	7a8
Indian meal	3 62a3 75	Loaf	14a17
Grain.		Lump	12a13
Wheat, northern	1 10a1 12	*Tallow.*	
—— western	1 21a1 22	American, lb.	9a10
Rye	80a82	*Teas.*	
Corn, north yellow	70a72	Bohea, lb.	16a19
Oats	44a45	Souchong	25a36
Barley	56a60	Hyson-skin	43a56
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a86
Hides.		Hyson	75a1 00
La Plata, lb.	14a15	Gunpowder	80a1 12
S. A. horse, piece	1 35a1 45	Imperial	80a1 12
Hops.		*Tobacco.*	
Firstsort, lb.	32a35	Richmond, lb.	4a6
Lumber.		Cuba	9a18
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 12a2 25
Scantling, pine	15 00a16 00	Port	80a1 25
Do oak	20 00a25 00	Teneriffe, L. P.	70a1 00
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	45a60
Hoops, per M.	25 00a30 00	—— pulled	35a45
Staves, pipe	56 00a58 00	Common	34a38
—— hhd.	36 00a42 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a35

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	Allothers	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or	broken
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	5
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	5
Do. New-Brunswick	do	Montreal	1

* Bills of these Banks, $20 and upwards, par.

VIRGIN CREAM COUGH DROPS,

Prepared by Dr. M. Hitchcock, member of the Medical Society of the county of Oneida.

This valuable Medicine has been the means of saving more than 50,000 valuable lives, by using it in time. It has cured the most distressing coughs, and restored to health, when other remedies had been used without any benefit. The catarrh, the asthma, pain in the breast and side, and shortness of breath, hoarseness and great weakness, leading to consumption, and irritable nerves, have yielded to its great balsamic and soothing qualities. This great medicine is made of vegetable substances of rare and salutary qualities, and in many cases it will cure a cough by taking only one dose. The following, it is thought, will satisfy the most sceptical:—

Extract of a letter from an eminent physician, whose name will be given to any one who wishes it:—

"These drops I have used for about ten years; and for coughs, asthma, catarrhal affections, and whooping cough, and all affections of the lungs, I have never found any remedy that would compete with it. It seems to have the desired effect in relieving these troublesome disorders of the lungs, without causing the costive effect in the bowels, which this class of remedies is too apt to produce."

Volney, Oswego co. June 20*th*, 1832.

I certify, that I had a very violent cough, and so severe, that I coughed almost continually, which distressed me very much indeed. But, wonderful as it may appear, by taking one dose of the Virgin Cream Cough Drops, I was completely relieved. I mentioned to Dr. Hitchcock, who gave me the drops, that such a valuable medicine ought to be offered to the public for sale, believing that many lives might be saved by its use. LEMUEL T. PAGE.

For sale at my Medical Dispensary, in Utica, and by my agents. Purchasers will notice that my written signature is on the label of each bottle.

M. HITCHCOCK.

J. & W. Williams, and A. Hitchcock, agents in Utica. *Nov.* 20, 1832. 47

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever